Reframing Revelation

A Contextual and Historical Study

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Preface

This work was created in response to a simple but persistent challenge: many biblical texts, and especially the book of Revelation, are difficult to understand when removed from the historical, linguistic, and cultural environments that produced them. Over time, layers of interpretation, doctrinal systems, and modern expectations have shaped how these writings are read—sometimes in ways that obscure their original context.

The purpose of this work is to provide readers with tools to encounter these texts on their own terms. Rather than promoting a particular theological position or interpretive tradition, this volume focuses on restoring the historical and literary frameworks that shaped the language, symbols, and worldview of the biblical authors. By examining the texts through their original linguistic structures and cultural settings, readers can engage the material with greater clarity and independence.

The comparative approach used in the Revelation section—placing the Greek text alongside a literal English translation, a Hebrew retroversion, and an English rendering of that Hebrew—is intended to illuminate the conceptual world in which the book was written. This method does not claim to reconstruct an “original” Hebrew version of Revelation, nor does it attempt to settle interpretive debates. Instead, it highlights how the imagery and vocabulary of Revelation draw from earlier scriptural traditions, particularly those found in the Torah and the prophets.

Throughout this work, care has been taken to avoid doctrinal conclusions, speculative timelines, or prescriptive interpretations. The goal is not to argue for a specific eschatological model, but to provide a structured, historically informed environment in which readers can explore the text for themselves. Where the meaning of a passage is debated, this book does not attempt to resolve the debate; where traditions diverge, it does not privilege one over another. The emphasis is on transparency, context, and accessibility.

This project is intended for a wide range of readers: those interested in the historical development of biblical literature, those studying the evolution of religious ideas, those exploring the symbolic language of apocalyptic texts, and those who simply wish to understand Revelation without the influence of modern interpretive systems. Whether one approaches the text from a position of faith, academic interest, or general curiosity, the aim is to provide a clear and reliable framework for study.

If this work succeeds, it will not be because it offers new doctrines or definitive answers, but because it helps readers see the text more clearly—within its own world, in its own voice, and without the weight of assumptions it was never meant to carry.

Introductory for the Comparative Translation

This section of the document presents the Book of Revelation in a four-column comparative format designed to help readers engage the text with clarity, depth, and linguistic awareness. The Greek text—the language in which Revelation has been preserved—is placed alongside a direct English translation to show the wording, grammar, and structure of the manuscript tradition. Beside it, a Hebrew retroversion re-expresses the Greek through the idioms, rhythms, and conceptual patterns of the Hebrew Scriptures, allowing the reader to see how Revelation's imagery behaves when framed within the prophetic language that shaped John's worldview. The final column, a literal English rendering of the Hebrew, reveals how meaning shifts or sharpens when the text is refracted through a Semitic lens.

This layout does not claim a Hebrew original; rather, it offers a study tool that illuminates the interplay between Greek expression and Hebraic thought. Revelation is saturated with imagery drawn from the Tanakh—its symbols, metaphors, and narrative structures are deeply rooted in the prophetic tradition. By placing the Greek text in conversation with a Hebrew retroversion, this edition highlights the conceptual world in which John thought, prayed, and wrote. The goal is not to replace the Greek, but to allow readers to observe how the text's meaning behaves when expressed in the language of its own symbolic heritage.

The four-column structure also serves a pedagogical purpose. It enables readers to trace the movement of the text from Greek to English, then from Greek to Hebrew and into literal English, revealing where the languages align, where they diverge, and where the Hebrew idiom clarifies or intensifies the imagery. This comparative approach encourages slow, attentive reading and invites the reader to consider Revelation not merely as an isolated apocalyptic document, but as the culmination of a long prophetic tradition.

While many commentaries interpret Revelation through theological systems or modern frameworks, this edition focuses on the linguistic and conceptual architecture of the text itself. It does not advocate for any particular eschatological model—preterist, futurist, idealist, or historicist. Instead, it provides a neutral, structured environment in which the text can be examined on its own terms. Readers are free to draw their own conclusions, supported by the clarity that comes from seeing the text through both its preserved Greek form and its Hebraic conceptual roots.

Ultimately, this edition aims to restore Revelation to the world that produced it: a world shaped by the Hebrew Scriptures, prophetic imagination, covenantal symbolism, and the lived experience of a Jewish follower of Messiah writing in Greek. By presenting the text in this comparative format, the document seeks to make Revelation more accessible, more transparent, and more deeply connected to the scriptural tradition from which it emerges.

Methodology of Hebrew Retroversion

The Hebrew retroversion presented in this edition is not an attempt to reconstruct an original Hebrew manuscript of Revelation. Rather, it is a conceptual and linguistic exercise designed to illuminate how the imagery of the Greek text behaves when expressed through the idioms and symbolic vocabulary of the Hebrew Scriptures. The retroversion follows several guiding principles:

Conceptual Equivalence Over Literalism

1. When a Greek term carries a meaning that aligns with established prophetic or covenantal language in the Tanakh, the Hebrew rendering prioritizes the idiom or phrase that best reflects that conceptual world. This approach highlights the continuity between Revelation and earlier prophetic literature.

Preference for Biblical Hebrew Vocabulary

2. Wherever possible, vocabulary is drawn from the Hebrew Bible rather than modern Hebrew. This ensures that the retroversion reflects the linguistic environment familiar to John and his audience.

Retention of Greek Structure When Necessary

3. In cases where Greek syntax or phrasing has no direct Hebrew equivalent, the retroversion preserves the structure of the Greek while expressing it in Hebrew terms. This maintains transparency between the columns.

Consistency Across the Text

4. Key terms—such as “Spirit,” “lampstand,” “shofar,” “covenant,” and “kingdom”—are rendered consistently throughout the retroversion to help readers trace thematic patterns.

Transparency of Interpretation

5. The retroversion avoids theological embellishment. Its purpose is to reveal how the text’s imagery resonates within a Hebraic worldview, not to impose doctrinal conclusions.

This methodology allows the Hebrew column to function as a lens through which the reader can observe the conceptual roots of Revelation’s symbolism without claiming textual primacy for the retroversion itself.

Sources and Tools Used

This edition draws on widely recognized textual and linguistic resources to ensure accuracy and clarity. While the work is original in its comparative structure, the following sources informed its development:

- **Greek Text:** The preserved Greek text of Revelation as found in standard critical editions of the New Testament.
- **Greek Lexicons:** Standard lexical tools for understanding Koine Greek vocabulary and idiom.
- **Hebrew Lexicons:** Resources focused on Biblical Hebrew vocabulary, morphology, and semantic range.
- **Tanakh Cross-References:** Extensive comparison with prophetic literature, wisdom texts, and covenantal passages that inform Revelation's imagery.
- **Translation Tools:** English translations were produced manually to maintain transparency with the Greek and Hebrew columns.

These tools support the linguistic integrity of the four-column layout while allowing the document to remain independent of any single translation tradition.

How to Use This Edition

This edition is designed as a study tool rather than a commentary. Readers may find the following approach helpful:

Begin with the Greek Column

1. Observe the structure, vocabulary, and phrasing of the preserved text.

Consult the English-from-Greek Column

2. This provides a transparent rendering of the Greek, helping readers understand the literal flow of the text.

Examine the Hebrew Retroversion

3. Note how the imagery shifts when expressed through the idioms and symbolic vocabulary of the Hebrew Scriptures.

Read the English-from-Hebrew Column

4. This reveals how meaning sharpens or expands when refracted through a Semitic conceptual framework.

Compare Across Columns

5. Look for patterns, thematic echoes, and conceptual alignments. This comparative method encourages deeper engagement with the text's symbolic architecture.

This edition is best used slowly, reflectively, and with attention to the interplay between languages.

Statement of Theological Neutrality

This edition does not advocate for any particular interpretive framework—preterist, futurist, idealist, historicist, or otherwise. Its purpose is not to argue for a timeline, doctrinal system, or eschatological model. Instead, it provides a linguistic and conceptual environment in which readers can examine the text on its own terms.

The four-column format is intended to illuminate the structure of Revelation, not to dictate its meaning. Readers are encouraged to draw their own conclusions based on the clarity that comes from seeing the text through both its preserved Greek form and its Hebraic conceptual roots.

Limitations of This Edition

While this edition offers a unique comparative approach, it is important to acknowledge its limitations:

- The Hebrew retroversion is **conceptual**, not historical.
- The English translations are **literal**, not stylistic.
- The document does not address manuscript variants or textual criticism in detail.
- The edition does not attempt to resolve interpretive debates.
- The focus is on **linguistic structure**, not theological exposition.

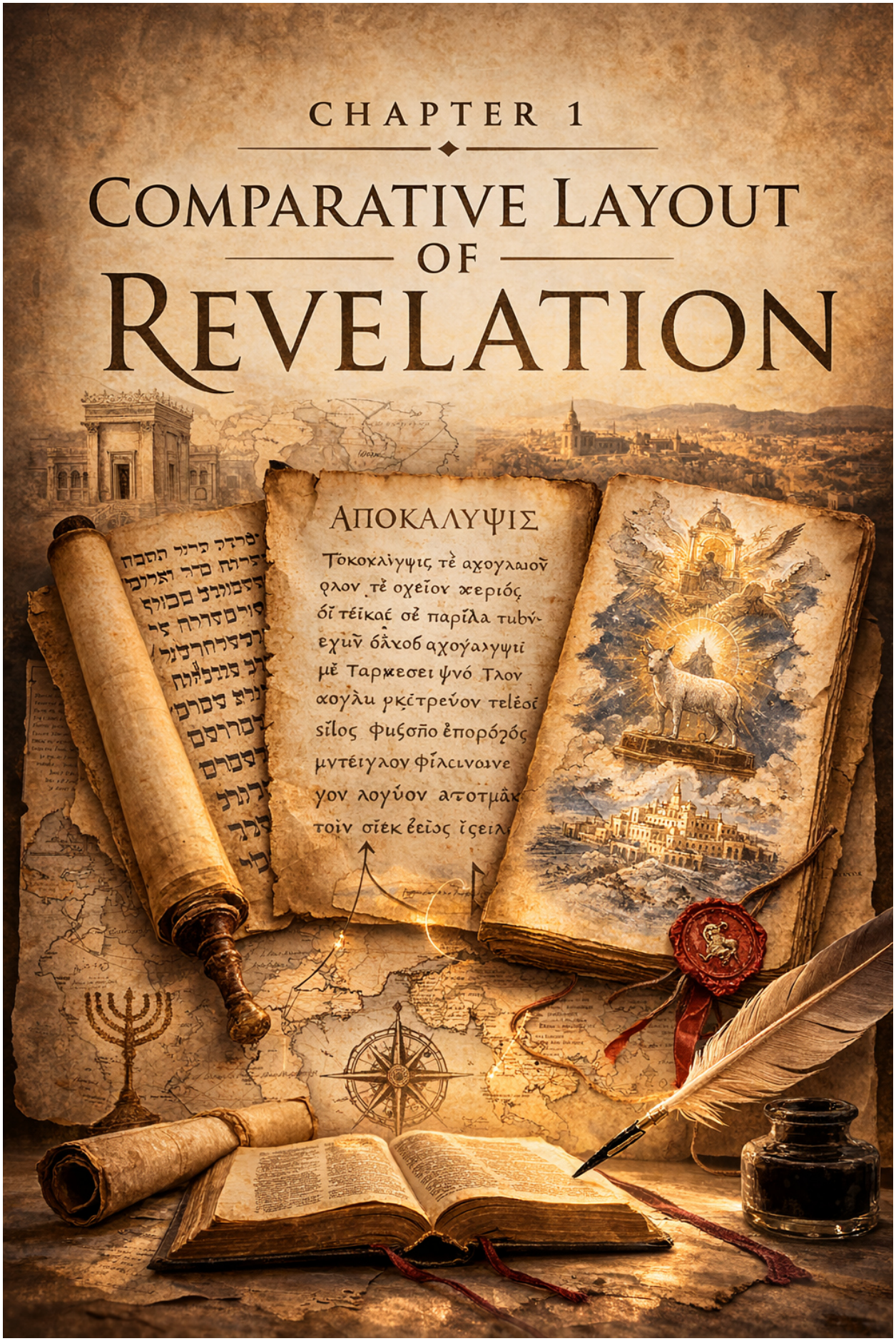
These limitations are intentional, allowing the edition to remain focused on its primary purpose: illuminating the interplay between Greek expression and Hebraic thought.

PART I

Method and Structure

CHAPTER 1

COMPARATIVE LAYOUT OF REVELATION



Comparative Layout of Revelation

Revelation 1

1:1

Greek

Ἀποκάλυψις Ἰησοῦ Χριστοῦ, ἣν ἔδωκεν αὐτῷ ὁ θεός, δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει· καὶ ἐσήμανεν ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ,

English from Greek

The revelation of Jesus Christ, which God gave him to show to his servants the things that must happen soon; and he signified it, sending by his angel to his servant John.

Hebrew

התגלות ישוע המשיח אשר נתן לו האלהים
להראות לעבדיו את אשר חייב להיות במהרה,
והוא הודיע ושלח ביד מלאכו
אל עבדו יוחנן

English from Hebrew

The revelation of Yeshua the Messiah, which Elohim gave to him,
to show his servants the things that must come to pass swiftly.
He made it known, and sent it by the hand of his messenger
to his servant Yohanan.

1:2

Greek

ὃς ἐμαρτύρησεν τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα εἶδεν.

English from Greek

Who testified to the word of God and to the testimony of Jesus Christ, to all that he saw.

Hebrew

אשר העיד בדבר האלהים
ובעדות ישוע המשיח,
ובכל אשר ראה

English from Hebrew

Who bore witness to the word of Elohim,
and to the testimony of Yeshua the Messiah,
and to all that he saw.

1:3

Greek

Μακάριος ὁ ἀναγινώσκων καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα· ὁ γὰρ καιρὸς ἐγγύς.

English from Greek

Blessed is the one who reads, and those who hear the words of the prophecy and keep the things written in it, for the time is near.

Hebrew

אשרי הקורא
ואשרי השומעים את דברי הנבואה הזאת
והשומרים את הכתוב בה,
כי העת קרובה

English from Hebrew

Blessed is the one who reads,
and those who hear the words of this prophecy
and guard the things written in it,
for the appointed time is near.

1:4

Greek

Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων ἃ ἐνώπιον τοῦ θρόνου αὐτοῦ,

English from Greek

John, to the seven churches that are in Asia: grace to you and peace from him who is and who was and who is coming, and from the seven spirits that are before his throne.

Hebrew

יוחנן אל שבע הקהלות אשר באסיה:
חסד לכם ושלום
מאת אשר הוא ואשר היה ואשר יבוא,
ומאת שבע הרוחות אשר לפני כסאו

English from Hebrew

Yohanan, to the seven assemblies that are in Asia:
Grace to you and peace
from the One who is and who was and who is to come,
and from the seven spirits that are before his throne.

1:5

Greek

καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστός, ὁ πρωτότοκος τῶν νεκρῶν, καὶ ὁ ἄρχων τῶν βασιλέων τῆς γῆς· Τῷ ἀγαπῶντι ἡμᾶς καὶ λούσαντι ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ,

English from Greek

And from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To him who loves us and washed us from our sins in his blood.

Hebrew

ומאת ישוע המשיח,
העד הנאמן,
בכור מן המתים,
ושר מלכי הארץ;
לאוהבנו
ולרוחץ אותנו מחטאינו
בדמו

English from Hebrew

And from Yeshua the Messiah,
the faithful witness,
the firstborn from the dead,
and the ruler of the kings of the earth—
to him who loves us
and washes us from our sins
in his blood.

1:6

Greek

καὶ ἐποίησεν ἡμᾶς βασιλεῖς καὶ ἱερεῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ· αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

English from Greek

And he made us kings and priests to his God and Father; to him be the glory and the dominion forever and ever. Amen.

Hebrew

ויעש אותנו לממלכה,
לכהנים לאלהיו ולאביו;
לו הכבוד והגבורה
לעולמי עולמים, אמן

English from Hebrew

And he has made us a kingdom,
priests for his Elohim and Father.
To him be the glory and the might
forever and ever. Amen.

1:7

Greek

Ἰδού, ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμός, καὶ οἵτινες αὐτὸν ἐξεκέντησαν· καὶ κόψονται ἐπ᾽ αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς· ναί, ἀμήν.

English from Greek

Behold, he is coming with the clouds, and every eye will see him, even those who pierced him; and all the tribes of the earth will mourn over him. Yes, amen.

Hebrew

הנה הוא בא עם העננים,
וכל עין תראהו,
גם אשר דקרוהו;
וספדו עליו
כל משפחות הארץ;
כן אמן

English from Hebrew

Look—he is coming with the clouds,
and every eye will see him,
even those who pierced him,
and all the tribes of the land will beat their breasts because of him.
Yes—amen.

1:8

Greek

Ἐγώ εἰμι τὸ Α καὶ τὸ Ω, ἀρχὴ καὶ τέλος, λέγει κύριος ὁ θεός, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.

English from Greek

I am the Alpha and the Omega, the beginning and the end, says the Lord God, who is and who was and who is coming, the Almighty.

Hebrew

אני האלף והתו,
ראשית וסוף,
אמר אדני אלהים,
ההוה והיה ויבוא,
שדי

English from Hebrew

“I am the Alef and the Tav,
the beginning and the end,”

says Adonai Elohim,
“the One who is and who was and who is to come,
the Almighty.”

1:9

Greek

Ἐγὼ Ἰωάννης, ὁ καὶ ἀδελφὸς ὑμῶν καὶ συγκοινωνὸς ἐν τῇ θλίψει καὶ ἐν τῇ βασιλείᾳ καὶ ὑπομονῇ Ἰησοῦ Χριστοῦ, ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ διὰ τὸν λόγον τοῦ θεοῦ καὶ διὰ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ.

English from Greek

I, John, your brother and partner in the tribulation and kingdom and endurance in Jesus Christ, was on the island called Patmos because of the word of God and the testimony of Jesus Christ.

Hebrew

אני יוחנן,
אחיכם ושותף בצרה
ובמלכות ובסבלנות בישוע המשיח,
הייתי באי הנקרא פטמוס
בגלל דבר האלהים
ובגלל עדות ישוע המשיח

English from Hebrew

I, Yohanan, your brother
and partner in the tribulation
and in the kingdom and in the patient endurance in Yeshua the Messiah,
was on the island called Patmos
because of the word of Elohim
and because of the testimony of Yeshua the Messiah.

1:10

Greek

ἐγενόμην ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ, καὶ ἤκουσα ὀπίσω μου φωνὴν μεγάλην ὡς σάλπιγγος,

English from Greek

I came to be in the Spirit on the Lord’s day, and I heard behind me a loud voice like a trumpet.

Hebrew

הייתי ברוח
ביום האדון,
ואשמע אחרי
קול גדול כקול שופר

English from Hebrew

I came to be in the Ruach
on the Master’s day,
and I heard behind me
a great voice like the sound of a shofar.

1:11

Greek

λέγουσαν· Ἐγώ εἰμι τὸ Α καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος· καὶ, ὃ βλέπεις, γράψον εἰς βιβλίον καὶ πέμψον ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ, εἰς Ἔφεσον καὶ εἰς Σμύρναν καὶ εἰς Πέργαμον καὶ εἰς Θυάτειρα καὶ εἰς Σάρδεις καὶ εἰς Φιλαδέλφειαν καὶ εἰς Λαοδίκειαν.

English from Greek

Saying, I am the Alpha and the Omega, the first and the last; and what you see, write in a book and send to the seven churches which are in Asia: to Ephesus, and to Smyrna, and to Pergamum, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.

Hebrew

האומר:
אני האלף והתו,
הראשון והאחרון;
את אשר אתה רואה כתוב בספר
ושלח אל שבע הקהלות אשר באסיה:
אל אפסוס ואל שמירנה
ואל פרגמום ואל תיאטירא
ואל סרדיס ואל פילדלפיא
ואל לאודיקיא

English from Hebrew

Saying:
"I am the Alef and the Tav,
the First and the Last.
What you see, write in a scroll,
and send it to the seven assemblies that are in Asia:
to Ephesus and to Smyrna
and to Pergamum and to Thyatira
and to Sardis and to Philadelphia
and to Laodicea."

1:12

Greek

καὶ ἐπέστρεψα βλέπειν τὴν φωνὴν ἥτις ἐλάλει μετ᾽ ἐμοῦ· καὶ ἐπιστρέψας εἶδον ἑπτὰ λυχνίας χρυσᾶς,

English from Greek

And I turned to see the voice that was speaking with me, and having turned I saw seven golden lampstands.

Hebrew

ואפנה לראות את הקול
;אשר דבר אלי
וכאשר פניתי
ראיתי שבע מנורות זהב

English from Hebrew

And I turned to see the voice
that was speaking with me;
and when I had turned,
I saw seven golden lampstands.

1:13

Greek

καὶ ἐν μέσῳ τῶν λυχνιῶν ὅμοιον υἱὸν ἀνθρώπου, ἐνδεδυμένον ποδήρη καὶ περιεζωσμένον πρὸς τοῖς μαστοῖς ζώνην χρυσᾶν.

English from Greek

And in the midst of the lampstands, one like a son of man, clothed with a robe reaching to the feet and girded across the chest with a golden sash.

Hebrew

ובתוך המנורות
דמות בן־אדם,
לבוש מעיל עד הרגליים
וחגור באזור זהב
על חזהו

English from Hebrew

And in the midst of the lampstands,
one like a son of man,
clothed in a robe down to his feet,
and bound at the chest
with a golden sash.

1:14

Greek

ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ ὡς ἔριον λευκὸν, ὡς χιών· καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλὸξ πυρός,

English from Greek

His head and his hair were white like white wool, like snow; and his eyes were like a flame of fire.

Hebrew

וראשו ושערותיו לבנות
כצמר לבן, כשלג,
ועיניו כלבת אש

English from Hebrew

His head and his hair were white,
like white wool, like snow,
and his eyes were like a flame of fire.

1:15

Greek

καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ ὡς ἐν καμίνῳ πεπυρωμένης· καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν·

English from Greek

And his feet were like fine brass, as if having been fired in a furnace; and his voice was like the sound of many waters.

Hebrew

ורגליו דמות נחשת קלל
כלבנת בתוך כבשן,
וקולו כקול מים רבים

English from Hebrew

And his feet were like burnished bronze,
as glowing within a furnace,
and his voice was like the sound of many waters.

1:16

Greek

καὶ ἔχων ἐν τῇ δεξιᾷ χειρὶ αὐτοῦ ἀστέρες ἑπτά, καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία δίστομος ὀξεῖα ἐκπορευομένη, καὶ ἡ ὄψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ.

English from Greek

And he had in his right hand seven stars, and a sharp two-edged sword coming out of his mouth, and his face was as the sun shines in its strength.

Hebrew

וביד ימינו שבעה כוכבים,
ומפיו יוצאת חרב חדה פיפיות,
ופניו כשמש מאיר
בגבורתו

English from Hebrew

And in his right hand he held seven stars,
and from his mouth went out a sharp, two-edged sword,
and his face was like the sun
shining in its strength.

1:17

Greek

καὶ ὅτε εἶδον αὐτόν, ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός· καὶ ἔθηκεν τὴν δεξιὰν αὐτοῦ ἐπ᾽ ἐμέ, λέγων μοι· Μὴ φοβοῦ· ἐγώ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος,

English from Greek

And when I saw him, I fell at his feet as dead; and he laid his right hand on me, saying to me, Do not fear; I am the first and the last.

Hebrew

וכראותי אותו
נפלתי לרגליו כמת;
וישם ידו הימנית עלי
ויאמר אלי: אל תירא;
אני הראשון ואני האחרון

English from Hebrew

When I saw him,
I fell at his feet like a dead man.
But he placed his right hand upon me
and said to me, “Do not fear.
I am the First and the Last,

1:18

Greek

καὶ ὁ ζῶν· καὶ ἐγενόμην νεκρός, καὶ ἰδοὺ ζῶν εἰμι εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν· καὶ ἔχω τὰς κλεῖς τοῦ θανάτου καὶ τοῦ ᾅδου.

English from Greek

And the living one; and I became dead, and behold, I am alive forever and ever, amen, and I have the keys of death and of Hades.

Hebrew

והחי;
והייתי מת,
והנה חי אני
לעולמי עולמים, אמן;
ואתי המפתחות
המות ושאול

English from Hebrew

and the Living One.
I became dead,
and look—I am alive
forever and ever, amen,
and I hold the keys
of death and of Sheol.

1:19

Greek

γράψον οὖν ἃ εἶδες, καὶ ἃ εἰσίν, καὶ ἃ μέλλει γενέσθαι μετὰ ταῦτα·

English from Greek

Write therefore the things you have seen, and the things that are, and the things that will take place after these.

Hebrew

לכן כתוב את אשר ראית,
ואת אשר הוא,

ואת אשר עתיד להיות
אחרי אלה

English from Hebrew

So write the things that you have seen,
and the things that are,
and the things that are about to be
after these.

1:20

Greek

τὸ μυστήριον τῶν ἑπτὰ ἀστέρων ὧν εἶδες ἐπὶ τῆς δεξιᾶς μου, καὶ τὰς ἑπτὰ λυχνίας τὰς χρυσᾶς· οἱ ἑπτὰ ἀστέρες ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσιν, καὶ αἱ λυχνίαι αἱ ἑπτὰ ἑπτὰ ἐκκλησίαι εἰσίν.

English from Greek

The mystery of the seven stars which you saw on my right hand, and the seven golden lampstands: the seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.

Hebrew

סוד שבעת הכוכבים
אשר ראית בימיני
ושבע מנורות הזהב:
שבעת הכוכבים הם מלאכי שבע הקהלות,
והמנורות שבעתן
הן שבע הקהלות

English from Hebrew

The mystery of the seven stars
that you saw upon my right hand,
and of the seven golden lampstands, is this:
the seven stars are the messengers of the seven assemblies,
and the seven lampstands
are the seven assemblies.

Revelation 2:1–7 – To Ephesus

2:1

Greek

Τῷ ἀγγέλῳ τῆς ἐκκλησίας ἐν Ἐφέσῳ γράψον·
Τάδε λέγει ὁ κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ,
ὁ περιπατῶν ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν τῶν χρυσῶν·

English from Greek

To the angel of the church in Ephesus write:
These things says the one who holds the seven stars in his right hand,
the one who walks in the midst of the seven golden lampstands:

Hebrew

אל מלאך קהִלַת אפסוס כתב:
כה אמר האוחז בשבעת הכוכבים בימינו,
המתהלך בתוך שבע מנורות הזהב

English from Hebrew

To the messenger of the assembly in Ephesus write:
Thus says the one who holds the seven stars in his right hand,
who walks in the midst of the seven golden lampstands:

2:2

Greek

Οἶδά σου τὰ ἔργα
καὶ τὸν κόπον
καὶ τὴν ὑπομονήν σου,
καὶ ὅτι οὐ δύνασαι βαστάσαι κακούς·
καὶ ἐπείρασας τοὺς λέγοντας ἑαυτοὺς ἀποστόλους εἶναι
καὶ οὐκ εἰσίν,
καὶ εὗρες αὐτοὺς ψευδεῖς·

English from Greek

I know your works,
and your labor,
and your endurance,
and that you cannot bear evil men;
and you tested those who call themselves apostles
and are not,
and you found them liars.

Hebrew

ידעתי את מעשיך
ואת עמלך
,ואת סבלנותך
;וכי אינך יכול לשאת אנשים רעים
ובחנת את האומרים על עצמם כי שליחים הם
,ואינם כן
ומצאת אותם כוזבים

English from Hebrew

I know your deeds,
and your toil,
and your patient endurance,
and that you are not able to bear evil men.
You have tested those who say of themselves that they are shlichim,
and they are not,
and you found them false.

2:3

Greek

καὶ ὑπομονὴν ἔχεις,
καὶ ἐβάστασας διὰ τὸ ὄνομά μου,
καὶ οὐ κεκοπίακες.

English from Greek

And you have endurance,
and you have borne things for my name’s sake,
and you have not grown weary.

Hebrew

ויש לך סבלנות,
ונשאת בעבור שמי,
ולא נלאית

English from Hebrew

And you have endurance,
and you have carried for the sake of my name,
and you have not grown weary.

2:4

Greek

ἀλλ᾽ ἔχω κατὰ σοῦ,
ὅτι τὴν ἀγάπην σου τὴν πρώτην
ἀφῆκας.

English from Greek

But I have this against you,
that you have left your first love.

Hebrew

אבל יש לי עליך זאת,
כי עזבת את אהבתך הראשונה

English from Hebrew

But I have this against you,
that you have forsaken your first love.

2:5

Greek

μνημόνευε οὖν πόθεν πέπτωκας
καὶ μετανόησον
καὶ τὰ πρῶτα ἔργα ποίησον·
εἰ δὲ μή, ἔρχομαί σοι ταχύ,

καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς,
ἐὰν μὴ μετανοήσῃς.

English from Greek

Remember therefore from where you have fallen,
and repent,
and do the first works.
But if not, I am coming to you quickly,
and I will remove your lampstand from its place,
unless you repent.

Hebrew

לכן זכור מאין נפלת
ושב בתשובה
ועשה את מעשיך הראשונים;
ואם לא, הנני בא אליך במהרה,
ואסיר את מנורתך ממקומה,
אם לא תשוב

English from Hebrew

Therefore remember from where you have fallen,
and return in repentance,
and do your first deeds.
But if you will not, behold, I am coming to you swiftly,
and I will remove your lampstand from its place,
unless you turn back.

2:6

Greek

ἀλλὰ τοῦτο ἔχεις,
ὅτι μισεῖς τὰ ἔργα
τῶν Νικολαϊτῶν,
ἃ κἀγὼ μισῶ.

English from Greek

But this you have,
that you hate the works

of the Nicolaitans,
which I also hate.

Hebrew

אבל זאת יש לך,
כי אתה שונא את מעשי
הניקולאיטים,
אשר גם אני שונא

English from Hebrew

Yet this you do have:
you hate the deeds
of the Nicolaitans,
which I also hate.

2:7

Greek

Ὁ ἔχων οὖς
ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.
Τῷ νικῶντι
δώσω αὐτῷ φαγεῖν
ἐκ τοῦ ξύλου τῆς ζωῆς,
ὅ ἐστιν ἐν μέσῳ τοῦ παραδείσου τοῦ θεοῦ μου.

English from Greek

He who has an ear,
let him hear what the Spirit says to the churches.
To the one who overcomes
I will give to eat
from the tree of life,
which is in the midst of the paradise of my God.

Hebrew

מי שיש לו אוזן
.ישמע מה שהרוח אומרת לקהלות
למנצח
אתן לאכול

מן עץ החיים,
אשר הוא בתוך גן־עדן של אלהי

English from Hebrew

The one who has an ear,
let him hear what the Ruach is saying to the assemblies.
To the one who overcomes
I will give to eat
from the tree of life,
which is in the midst of the Gan-Eden of my Elohim.

Revelation 2:8–11 – Smyrna

2:8

Greek

Καὶ τῷ ἀγγέλῳ
τῆς ἐν Σμύρνῃ ἐκκλησίας
γράψον·
Τάδε λέγει ὁ πρῶτος καὶ ὁ ἔσχατος,
ὃς ἐγένετο νεκρὸς
καὶ ἔζησεν·

English from Greek

And to the angel of the church in Smyrna write:
These things says the First and the Last,
who became dead
and lived again:

Hebrew

אל מלאך קהלת שמירנה כתב:
כה אמר הראשון והאחרון,
אשר היה מת
וחי שוב

English from Hebrew

To the messenger of the assembly in Smyrna write:
Thus says the First and the Last,

who was dead
and lives again:

2:9

Greek

Οἶδά σου τὰ ἔργα
καὶ τὴν θλῖψιν
καὶ τὴν πτωχείαν
(ἀλλὰ πλούσιος εἶ),
καὶ τὴν βλασφημίαν
ἐκ τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτούς,
καὶ οὐκ εἰσίν,
ἀλλὰ συναγωγὴ τοῦ Σατανᾶ.

English from Greek

I know your works
and your affliction
and your poverty—
yet you are rich—
and the slander of those who say they are Jews
and are not,
but are a synagogue of Satan.

Hebrew

ידעתי את מעשיך
ואת צרתך
ואת ענייך
,(אך עשיר אתה)
ואת הלעג
מפי האומרים כי יהודים הם
,ואינם כן
כי אם עדת השטן

English from Hebrew

I know your deeds,
and your tribulation,
and your poverty—
yet you are rich—
and the reviling

from those who say they are Jews
and are not,
but are a congregation of the satan.

2:10

Greek

μηδὲν φοβοῦ
ἃ μέλλεις παθεῖν·
ἰδοὺ μέλλει βαλεῖν ὁ διάβολος
ἐξ ὑμῶν εἰς φυλακήν,
ἵνα πειρασθῆτε,
καὶ ἕξετε θλῖψιν ἡμερῶν δέκα.
γίνου πιστὸς ἄχρι θανάτου,
καὶ δώσω σοι τὸν στέφανον τῆς ζωῆς.

English from Greek

Do not fear at all
what you are about to suffer.
Look, the devil is about to cast some of you into prison,
so that you may be tested,
and you will have tribulation ten days.
Be faithful until death,
and I will give you the crown of life.

Hebrew

אל תירא כלל
.את אשר עתיד אתה לסבול
,הנה השטן עתיד להשליך מקצת מכם לבית האסורים
,למען תועמדו בנסיון
.ויהיה לכם צרה עשרה ימים
,היה נאמן עד מות
ואתן לך את עטרת החיים

English from Hebrew

Do not fear at all
what you are about to suffer.
Behold, the satan is about to throw some of you into prison,
in order that you be tested,
and you will have tribulation for ten days.

Be faithful until death,
and I will give you the crown of life.

2:11

Greek

Ὁ ἔχων οὖς
ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.
ὁ νικῶν
οὐ μὴ ἀδικηθῇ
ἐκ τοῦ θανάτου τοῦ δευτέρου.

English from Greek

The one who has an ear,
let him hear what the Spirit says to the churches.
The one who overcomes
will certainly not be hurt
by the second death.

Hebrew

מי שיש לו אוזן
ישמע מה שהרוח אומרת לקהלות.
המנצח
לא ינזק כלל
מן המות השני

English from Hebrew

The one who has an ear,
let him hear what the Ruach is saying to the assemblies.
The one who overcomes
will not be harmed at all
by the second death.

Revelation 2:12–17 – Pergamum

2:12

Greek

Καὶ τῷ ἀγγέλῳ
τῆς ἐν Περγάμῳ ἐκκλησίας
γράψον·
Τάδε λέγει ὁ ἔχων
τὴν ῥομφαίαν
τὴν δισtόμον
τὴν ὀξεῖαν·

English from Greek

And to the angel of the church in Pergamum write:
These things says the one who has
the sharp, two-edged sword:

Hebrew

אל מלאך קהלת פרגמום כתב:
כה אמר האוחז
בחרב החדה
הפיפיות

English from Hebrew

To the messenger of the assembly in Pergamum write:
Thus says the one who holds
the sharp, two-edged sword:

2:13

Greek

Οἶδά σου τὰ ἔργα,
καὶ ποῦ κατοικεῖς,
ὅπου ὁ θρόνος τοῦ Σατανᾶ·
καὶ κρατεῖς τὸ ὄνομά μου,
καὶ οὐκ ἠρνήσω τὴν πίστιν μου,
καὶ ἐν ταῖς ἡμέραις ἐν αἷς Ἀντίπας
ὁ μάρτυς μου ὁ πιστός,
ὃς ἀπεκτάνθη παρ᾽ ὑμῖν,
ὅπου ὁ Σατανᾶς κατοικεῖ.

English from Greek

I know your works,
and where you live—
where the throne of Satan is—
and you hold fast my name,
and you did not deny my faith
even in the days of Antipas,
my faithful witness,
who was killed among you,
where Satan dwells.

Hebrew

ידעתי את מעשיך,
ואת מקום מושבך—
שם כסא השטן—
ואתה מחזיק חזק בשמי,
ולא כפרת באמונתי
גם בימים אשר אנטיפס
עדִי הנאמן,
נהרג בתוככם,
שם השטן שוכן

English from Hebrew

I know your deeds,
and where you dwell—
there where the throne of the satan is.
You are holding fast my name,
and you did not deny my faith
even in the days when Antipas,
my faithful witness,
was slain among you,
there where the satan dwells.

2:14

Greek

ἀλλ᾽ ἔχω κατὰ σοῦ ὀλίγα,
ὅτι ἔχεις ἐκεῖ
κρατοῦντας τὴν διδαχὴν Βαλαάμ,
ὃς ἐδίδασκεν τῷ Βαλὰκ
βαλεῖν σκάνδαλον

ἐνώπιον τῶν υἱῶν Ἰσραήλ,
φαγεῖν εἰδωλόθυτα
καὶ πορνεῦσαι.

English from Greek

But I have a few things against you,
that you have there some
who hold the teaching of Balaam,
who taught Balak
to put a stumbling block
before the sons of Israel,
to eat food sacrificed to idols
and to commit sexual immorality.

Hebrew

אבל יש לי מעט עליך,
שיש לך שם אנשים
האוחזים בתורת בלעם,
אשר לימד את בלק
להשליך מכשול
לפני בני ישראל,
לאכול מזבחות אלילים
ולזנות

English from Hebrew

Yet I have a few things against you:
you have there those
who hold to the teaching of Bilam,
who taught Balak
to cast a stumbling block
before the sons of Israel,
to eat from idolatrous offerings
and to commit harlotry.

2:15

Greek

οὕτως ἔχεις καὶ σὺ
κρατοῦντας τὴν διδαχὴν

τῶν Νικολαϊτῶν,
ὃ μισῶ.

English from Greek

So you also have
those who hold
the teaching of the Nicolaitans,
which I hate.

Hebrew

כן יש גם לך
המחזיקים בתורת
,הניקולאיטים
אשר אני שונא

English from Hebrew

So you also have
those who cling to the teaching
of the Nicolaitans,
which I hate.

2:16

Greek

μετανόησον οὖν·
εἰ δὲ μή, ἔρχομαί σοι ταχύ,
καὶ πολεμήσω μετ᾽ αὐτῶν
ἐν τῇ ῥομφαίᾳ τοῦ στόματός μου.

English from Greek

Repent therefore;
but if not, I am coming to you quickly,
and I will make war with them
by the sword of my mouth.

Hebrew

;לכן שוב בתשובה
,ואם לא, הנני בא אליך במהרה

ואלחם בהם
בחרב פי

English from Hebrew

Therefore turn in repentance;
and if you will not, behold, I am coming to you swiftly,
and I will fight against them
with the sword of my mouth.

2:17

Greek

Ὁ ἔχων οὖς
ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.
Τῷ νικῶντι
δώσω αὐτῷ
φαγεῖν ἐκ τοῦ μάννα τοῦ κεκρυμμένου,
καὶ δώσω αὐτῷ ψῆφον λευκήν,
καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον,
ὃ οὐδεὶς οἶδεν
εἰ μὴ ὁ λαμβάνων.

English from Greek

The one who has an ear,
let him hear what the Spirit says to the churches.
To the one who overcomes
I will give
to eat of the hidden manna,
and I will give him a white stone,
and on the stone a new name written,
which no one knows
except the one who receives it.

Hebrew

מי שיש לו אוזן
.ישמע מה שהרוח אומרת לקהלות
למנצח
אתן
,לאכול מן המן הנסתר
,ואתן לו אבן לבנה

ועל האבן שם חדש כתוב,
אשר אין יודע אותו
אלא המקבל אותו

English from Hebrew

The one who has an ear,
let him hear what the Ruach is saying to the assemblies.
To the one who overcomes
I will give
to eat from the hidden manna,
and I will give him a white stone,
and on the stone a new name written,
which no one knows
except the one receiving it.

Revelation 2:18–29 – Thyatira

2:18

Greek

Καὶ τῷ ἀγγέλῳ
τῆς ἐν Θυατείροις ἐκκλησίας
γράψον·
Τάδε λέγει ὁ υἱὸς τοῦ θεοῦ,
ὁ ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ
ὡς φλὸγα πυρός,
καὶ οἱ πόδες αὐτοῦ
ὅμοιοι χαλκολιβάνῳ·

English from Greek

And to the angel of the church in Thyatira write:
These things says the Son of God,
who has his eyes
like a flame of fire,
and whose feet
are like burnished bronze:

Hebrew

אל מלאך קהלת תיאטירא כתב:
כה אמר בן־האלהים,
אשר עיניו
כלהבת אש,
ורגליו
כדמות נחשת קלל

English from Hebrew

To the messenger of the assembly in Thyatira write:
Thus says the Son of Elohim,
who has eyes
like a flame of fire,
and whose feet
are like burnished bronze:

2:19

Greek

Οἶδά σου τὰ ἔργα,
καὶ τὴν ἀγάπην,
καὶ τὴν διακονίαν,
καὶ τὴν πίστιν,
καὶ τὴν ὑπομονήν σου,
καὶ τὰ ἔργα σου τὰ ἔσχατα
πλείονα τῶν πρώτων.

English from Greek

I know your works,
and your love,
and your service,
and your faith,
and your endurance,
and that your last works
are more than the first.

Hebrew

ידעתי את מעשיך,
ואת אהבתך,
ואת שירותך,
ואת אמונתך,

ואת סבלנותך,
וכי מעשיך האחרונים
רבים מן הראשונים

English from Hebrew

I know your deeds,
and your love,
and your service,
and your faith,
and your endurance,
and that your last works
are greater than the first.

2:20

Greek

ἀλλ᾽ ἔχω κατὰ σοῦ πολύ,
ὅτι ἀφεῖς τὴν γυναῖκα Ἰεζάβελ,
ἡ λέγουσα ἑαυτὴν προφῆτιν,
καὶ διδάσκει
καὶ πλανᾷ τοὺς ἐμοὺς δούλους
πορνεῦσαι
καὶ φαγεῖν εἰδωλόθυτα.

English from Greek

But I have much against you,
that you permit the woman Jezebel,
who calls herself a prophetess,
and she teaches
and leads my servants astray
to commit sexual immorality
and to eat food sacrificed to idols.

Hebrew

אבל יש לי הרבה עליך,
שאתה מניח את האשה איזבל,
האומרת על עצמה נביאה אני,
והיא מלמדת
ומטעה את עבדי

לזנות
ולאכול מזבחי אלילים

English from Hebrew

But I have much against you:
you allow the woman Izevel,
who says of herself, “I am a prophetess,”
and she is teaching
and leading my servants astray
to commit harlotry
and to eat from idolatrous offerings.

2:21

Greek

καὶ ἔδωκα αὐτῇ χρόνον
ἵνα μετανοήσῃ
ἐκ τῆς πορνείας αὐτῆς,
καὶ οὐ θέλει μετανοῆσαι.

English from Greek

And I gave her time
to repent
of her sexual immorality,
and she is not willing to repent.

Hebrew

ונתתי לה זמן
למען תשוב
,מזנותה
ואינה רוצה לשוב

English from Hebrew

And I gave her time
that she might turn back
from her harlotry,
but she is not willing to repent.

2:22

Greek

ἰδοὺ βάλλω αὐτὴν
εἰς κλίνην,
καὶ τοὺς μοιχεύοντας μετ᾽ αὐτῆς
εἰς θλῖψιν μεγάλην,
ἐὰν μὴ μετανοήσουσιν
ἐκ τῶν ἔργων αὐτῆς·

English from Greek

Behold, I cast her
into a bed,
and those committing adultery with her
into great tribulation,
unless they repent
of her deeds.

Hebrew

הנה אני משליך אותה
,על מטה
ואת הנואפים עמה
,לתוך צרה גדולה
אם לא ישובו
ממעשיה

English from Hebrew

Behold, I am casting her
onto a bed,
and those who commit adultery with her
into great tribulation,
unless they turn back
from her deeds.

2:23

Greek

καὶ τὰ τέκνα αὐτῆς
ἀποκτενῶ ἐν θανάτῳ,

καὶ γνώσονται πᾶσαι αἱ ἐκκλησίαι
ὅτι ἐγώ εἰμι ὁ ἐραυνῶν νεφροὺς
καὶ καρδίας,
καὶ δώσω ὑμῖν ἑκάστῳ
κατὰ τὰ ἔργα ὑμῶν.

English from Greek

And her children
I will kill with death,
and all the churches will know
that I am the one who searches kidneys
and hearts,
and I will give to each of you
according to your works.

Hebrew

ואת בניה
,אהרוג במות
וידעו כל הקהלות
כי אני המחקר כליות
,ולבבות
ואתן לכם איש איש
כפי מעשיכם

English from Hebrew

And her children
I will strike with death,
and all the assemblies will know
that I am the one who searches kidneys
and hearts,
and I will give to each of you
according to your deeds.

2:24

Greek

ὑμῖν δὲ λέγω
καὶ τοῖς λοιποῖς
τοῖς ἐν Θυατείροις,
ὅσοι οὐκ ἔχουσιν τὴν διδαχὴν ταύτην,

οἵτινες οὐκ ἔγνωσαν
τὰ βάθη τοῦ Σατανᾶ,
ὡς λέγουσιν·
οὐ βάλλω ἐφ᾽ ὑμᾶς
ἄλλο βάρος·

English from Greek

But to you I say,
and to the rest
who are in Thyatira,
as many as do not have this teaching,
who have not known
the depths of Satan,
as they say:
I am not putting upon you
any other burden.

Hebrew

אבל לכם אני אומר,
ולנשארים
אשר בתיאטירא,
כל אשר אין להם התורה הזאת,
אשר לא ידעו
את עמקי השטן,
כאשר הם אומרים:
לא אטיל עליכם
משא אחר

English from Hebrew

But to you I say,
and to the rest
who are in Thyatira,
all who do not hold this teaching,
who have not known
the depths of the satan,
as they speak:
I place upon you
no other burden.

2:25

Greek

πλὴν ὃ ἔχετε
κρατήσατε
ἄχρι οὗ ἂν ἥξω.

English from Greek

Only what you have,
hold fast
until I come.

Hebrew

אך מה שיש לכם
החזיקו בו
עד בואי

English from Hebrew

Only what you have,
hold it fast
until I come.

2:26

Greek

Καὶ ὁ νικῶν
καὶ ὁ τηρῶν ἄχρι τέλους
τὰ ἔργα μου,
δώσω αὐτῷ ἐξουσίαν
ἐπὶ τῶν ἐθνῶν·

English from Greek

And the one who overcomes
and keeps my works
until the end,
to him I will give authority
over the nations,

Hebrew

והמנצח
והשומר עד הקץ
את מעשי,
אתן לו סמכות
על הגויים

English from Hebrew

And the one who overcomes
and guards my works
until the end,
to him I will give authority
over the nations,

2:27

Greek

καὶ ποιμανεῖ αὐτοὺς
ἐν ῥάβδῳ σιδηρᾷ,
ὡς τὰ σκεύη τὰ κεραμικὰ
συντρίβεται,
ὡς κἀγὼ εἴληφα
παρὰ τοῦ Πατρός μου·

English from Greek

and he will shepherd them
with an iron rod,
as earthen vessels
are shattered,
as I also have received
from my Father.

Hebrew

וירעה אותם
בשבט ברזל,
ככלי חרש
ישברו,
כאשר גם אני קיבלתי
מאת אבי

English from Hebrew

and he will shepherd them
 with a rod of iron,
 like vessels of clay
 they will be broken,
 as I also have received
 from my Father.

2:28

Greek

καὶ δώσω αὐτῷ
 τὸν ἀστέρα
 τὸν πρωϊνόν.

English from Greek

And I will give him
 the morning star.

Hebrew

ואתן לו
את הכוכב
הבקרי

English from Hebrew

And I will give to him
 the morning star.

2:29

Greek

Ὁ ἔχων οὖς
 ἀκουσάτω τί τὸ Πνεῦμα
 λέγει ταῖς ἐκκλησίαις.

English from Greek

The one who has an ear,
let him hear what the Spirit
says to the churches.

Hebrew

מי שיש לו אוזן
ישמע מה שהרוח
אומרת לקהלות

English from Hebrew

The one who has an ear,
let him hear what the Ruach
is saying to the assemblies.

Revelation 3 – Sardis, Philadelphia, Laodicea

3:1 – Sardis

Greek

καὶ τῷ ἀγγέλῳ τῆς ἐν σάρδεσιν ἐκκλησίας γράψον·
τάδε λέγει ὁ ἔχων τὰ ἑπτὰ πνεύματα τοῦ θεοῦ
καὶ τοὺς ἑπτὰ ἀστέρας·
οἶδά σου τὰ ἔργα,
ὅτι τὸ ὄνομα ἔχεις ὅτι ζῇς,
καὶ νεκρὸς εἶ. Logos Apostolic Church

English from Greek

And to the angel of the church in Sardis write:
These things says the one who has the seven Spirits of God and the seven stars.
I know your works,
that you have a name that you live,
and yet you are dead.

Hebrew

אל מלאך קהלת סרדיס כתב:
כה אמר האוחז בשבע רוחות האלהים
ובשבעת הכוכבים:
ידעתי את מעשיך,
כי שם לך כי חי אתה,
ואתה מת

English from Hebrew

To the messenger of the assembly in Sardis write:
Thus says the one who holds the seven spirits of Elohim
and the seven stars:
I know your deeds,
that you have a name that you live,
yet you are dead.

3:2

Greek

γίνου γρηγορῶν
καὶ στήρισον τὰ λοιπὰ
ἃ μέλλει ἀποθανεῖν·
οὐ γὰρ εὕρηκά σου τὰ ἔργα
πεπληρωμένα ἐνώπιον τοῦ θεοῦ μου. Logos Apostolic Church

English from Greek

Be watchful,
and strengthen the things that remain
which are about to die;
for I have not found your works
fulfilled before my God.

Hebrew

הייה ער
וחזק את הנשארים
הָעֲתִידִים למות,
כי לא מצאתי את מעשיך
מלאים לפני אלהי

English from Hebrew

Be awake,
and strengthen what remains
and is about to die,
for I have not found your deeds
complete before my Elohim.

3:3

Greek

μνημόνευε οὖν πῶς εἴληφας
καὶ ἤκουσας,
καὶ τήρει,
καὶ μετανόησον.
ἐὰν οὖν μὴ γρηγορήσῃς,
ἥξω ἐπὶ σὲ ὡς κλέπτης,
καὶ οὐ μὴ γνῷς ποίαν ὥραν
ἥξω ἐπὶ σέ. Logos Apostolic Church

English from Greek

Remember therefore how you have received
and heard,
and keep it,
and repent.
Therefore if you will not be awake,
I will come upon you like a thief,
and you will by no means know at what hour
I will come upon you.

Hebrew

לכן זכור איך קבלת
,ושמעת
,ושמור
.ושב בתשובה
,ואם לא תהיה ער
,אבוא עליך כגנב
ולא תדע באיזו שעה
אבוא עליך

English from Hebrew

Therefore remember how you received
and heard,
and guard it,
and turn back in repentance.
If you will not be awake,
I will come upon you like a thief,
and you will not know at what hour
I come upon you.

3:4

Greek

ἔχεις ὀλίγα ὀνόματα
καὶ ἐν σάρδεσιν
ἃ οὐκ ἐμόλυναν τὰ ἱμάτια αὐτῶν,
καὶ περιπατήσουσιν μετ᾽ ἐμοῦ ἐν λευκοῖς,
ὅτι ἄξιοί εἰσιν. Logos Apostolic Church

English from Greek

Yet you have a few names in Sardis
that did not defile their garments,
and they will walk with me in white,
because they are worthy.

Hebrew

יש לך מעט שמות
גם בסרדיס
,אשר לא טמאו את בגדיהם
,והם יתהלכו אתי בלבושים לבנים
כי ראויים הם

English from Hebrew

You have a few names
even in Sardis
who have not defiled their garments,
and they will walk with me in white,
for they are worthy.

3:5

Greek

ὁ νικῶν,
οὗτος περιβαλεῖται ἐν ἱματίοις λευκοῖς,
καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ
ἐκ τῆς βίβλου τῆς ζωῆς,
καὶ ἐξομολογήσομαι τὸ ὄνομα αὐτοῦ
ἐνώπιον τοῦ πατρός μου
καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ. Logos Apostolic Church

English from Greek

The one who overcomes,
this one will be clothed in white garments,
and I will by no means erase his name
from the book of life,
and I will confess his name
before my Father
and before his angels.

Hebrew

המנצח,
זה ילבש בגדים לבנים,
ולא אמחה את שמו
מספר החיים,
ואודה בשמו
לפני אבי
ולפני מלאכיו

English from Hebrew

The one who overcomes—
he will be clothed in white garments,
and I will not blot out his name
from the scroll of life,
and I will confess his name
before my Father
and before his messengers.

3:6

Greek

ὁ ἔχων οὖς
ἀκουσάτω τί τὸ πνεῦμα
λέγει ταῖς ἐκκλησίαις. Logos Apostolic Church

English from Greek

The one who has an ear,
let him hear what the Spirit
says to the churches.

Hebrew

מי שיש לו אוזן
ישמע מה שהרוח
אומרת לקהלות

English from Hebrew

The one who has an ear,
let him hear what the Ruach
is saying to the assemblies.

Philadelphia – Revelation 3:7–13

3:7

Greek

καὶ τῷ ἀγγέλῳ τῆς ἐν φιλαδελφείᾳ ἐκκλησίας γράψον·
τάδε λέγει ὁ ἅγιος, ὁ ἀληθινός,
ὁ ἔχων τὴν κλεῖν Δαυίδ,
ὁ ἀνοίγων καὶ οὐδεὶς κλείει,
καὶ κλείων καὶ οὐδεὶς ἀνοίγει· Logos Apostolic Church

English from Greek

And to the angel of the church in Philadelphia write:
These things says the holy one, the true one,
the one who has the key of David,
who opens and no one will shut,
and shuts and no one opens.

Hebrew

אל מלאך קהלת פילדלפיא כתב:
כה אמר הקדוש, האמיתי,
האוחז במפתח דויד,
הפותח ואין סוגר,
והסוגר ואין פותח

English from Hebrew

To the messenger of the assembly in Philadelphia write:
Thus says the Holy One, the True One,
who holds the key of David,
who opens and no one shuts,
and shuts and no one opens.

3:8

Greek

οἶδά σου τὰ ἔργα·
ἰδοὺ δέδωκα ἐνώπιόν σου
θύραν ἀνεῳγμένην,
καὶ οὐδεὶς δύναται κλεῖσαι αὐτήν,
ὅτι μικρὰν ἔχεις δύναμιν,
καὶ ἐτήρησάς μου τὸν λόγον,
καὶ οὐκ ἠρνήσω τὸ ὄνομά μου. Logos Apostolic Church

English from Greek

I know your works.
Behold, I have set before you
an opened door,
which no one is able to shut,
because you have little strength,
and you have kept my word,
and have not denied my name.

Hebrew

ידעתי את מעשיך.
הנה נתתי לפניך
פתח פתוח,
ואין איש יכול לסגור אותו,

כי מעט כוח יש לך,
ושמרת את דברי,
ולא כפרת בשמי

English from Hebrew

I know your deeds.
Behold, I have placed before you
an open door,
which no one is able to shut,
for you have little strength,
and you have kept my word,
and you have not denied my name.

3:9

Greek

ἰδοὺ διδῶ
ἐκ τῆς συναγωγῆς τοῦ σατανᾶ,
τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι
καὶ οὐκ εἰσίν, ἀλλὰ ψεύδονται·
ἰδοὺ ποιήσω αὐτοὺς ἵνα ἥξωσιν
καὶ προσκυνήσωσιν ἐνώπιον τῶν ποδῶν σου,
καὶ γνῶσιν ὅτι ἐγὼ ἠγάπησά σε. Logos Apostolic Church

English from Greek

Behold, I will give some
from the synagogue of Satan,
of those who say that they are Jews
and are not, but lie—
behold, I will make them come
and bow down before your feet,
and to know that I have loved you.

Hebrew

הנה אני נותן
מן עדת השטן,
מן האומרים כי יהודים הם
—ואינם, אלא משקרים
הנה אעשה אותם לבוא

ולהשתחוות לפני רגליך,
וידעו כי אהבתיך

English from Hebrew

Behold, I am giving
from the congregation of the satan—
those who say they are Jews
and are not, but lie—
behold, I will make them come
and bow before your feet,
and they will know that I have loved you.

3:10

Greek

ὅτι ἐτήρησας τὸν λόγον
τῆς ὑπομονῆς μου,
κἀγώ σε τηρήσω
ἐκ τῆς ὥρας τοῦ πειρασμοῦ
τῆς μελλούσης ἔρχεσθαι
ἐπὶ τῆς οἰκουμένης ὅλης,
πειρᾶσαι τοὺς κατοικοῦντας
ἐπὶ τῆς γῆς. Logos Apostolic Church

English from Greek

Because you have kept the word
of my endurance,
I also will keep you
from the hour of trial
that is about to come
upon the whole inhabited world,
to test those who dwell
on the earth.

Hebrew

יען כי שמרת את דבר
סבלנותי,
גם אני אשמור אותך
מן השעה של הנסיון
העתידה לבוא

על כל העולם הישב,
לנסות את היושבים
על הארץ

English from Hebrew

Because you have kept the word
of my endurance,
I also will guard you
from the hour of testing
that is about to come
upon all the inhabited earth,
to test those who dwell
on the earth.

3:11

Greek

ἰδοὺ ἔρχομαι ταχύ·
κράτει ὃ ἔχεις,
ἵνα μηδεὶς λάβῃ
τὸν στέφανόν σου. Logos Apostolic Church

English from Greek

Behold, I am coming quickly;
hold fast what you have,
so that no one may take
your crown.

Hebrew

הנה אני בא במהרה;
החזק במה שיש לך,
לבל יקח איש
את עטרתך

English from Hebrew

Behold, I am coming swiftly;
hold fast what you have,
so that no one takes
your crown.

3:12

Greek

ὁ νικῶν,
ποιήσω αὐτὸν στῦλον
ἐν τῷ ναῷ τοῦ θεοῦ μου,
καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι,
καὶ γράψω ἐπ᾽ αὐτὸν τὸ ὄνομα
τοῦ θεοῦ μου,
καὶ τὸ ὄνομα τῆς πόλεως
τοῦ θεοῦ μου,
τῆς καινῆς Ἰερουσαλήμ,
τῆς καταβαινούσης ἐκ τοῦ οὐρανοῦ
ἀπὸ τοῦ θεοῦ μου,
καὶ τὸ ὄνομά μου τὸ καινόν. Logos Apostolic Church

English from Greek

The one who overcomes,
I will make him a pillar
in the temple of my God,
and he will by no means go out anymore,
and I will write upon him the name
of my God,
and the name of the city
of my God,
the new Jerusalem,
which comes down out of heaven
from my God,
and my new name.

Hebrew

,המנצח
אעשה אותו עמוד
,בהיכל אלהי
,ולא יצא עוד החוצה
ואכתוב עליו את השם
,של אלהי
ואת שם העיר
,של אלהי
,ירושלים החדשה

היורדת מן השמים
,מאת אלהי
ושמי החדש

English from Hebrew

The one who overcomes,
I will make him a pillar
in the sanctuary of my Elohim,
and he will never again go out,
and I will write upon him the name
of my Elohim,
and the name of the city
of my Elohim,
the new Yerushalayim,
which is coming down out of heaven
from my Elohim,
and my new name.

3:13

Greek

ὁ ἔχων οὖς
ἀκουσάτω τί τὸ πνεῦμα
λέγει ταῖς ἐκκλησίαις. Logos Apostolic Church

English from Greek

The one who has an ear,
let him hear what the Spirit
says to the churches.

Hebrew

מי שיש לו אוזן
ישמע מה שהרוח
אומרת לקהלות

English from Hebrew

The one who has an ear,
let him hear what the Ruach
is saying to the assemblies.

Laodicea – Revelation 3:14–22

3:14

Greek

καὶ τῷ ἀγγέλῳ
τῆς ἐκκλησίας λαοδικέων γράψον·
τάδε λέγει ὁ ἀμήν,
ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινός,
ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ· Logos Apostolic Church

English from Greek

And to the angel
of the church of the Laodiceans write:
These things says the Amen,
the faithful and true witness,
the beginning of the creation of God:

Hebrew

אל מלאך קהלת לאודיקיא כתב:
כה אמר האמן,
העד הנאמן והאמיתי,
ראשית בריאת האלהים

English from Hebrew

To the messenger of the assembly in Laodicea write:
Thus says the Amen,
the faithful and true witness,
the beginning of the creation of Elohim:

3:15

Greek

οἶδά σου τὰ ἔργα,
ὅτι οὔτε ψυχρὸς εἶ
οὔτε ζεστός·

ὄφελον ψυχρὸς ἦς
ἢ ζεστός. Logos Apostolic Church

English from Greek

I know your works,
that you are neither cold
nor hot;
I wish you were cold
or hot.

Hebrew

,ידעתי את מעשיך
שלא קר אתה
;ולא חם
הלואי היית קר
או חם

English from Hebrew

I know your deeds,
that you are neither cold
nor hot;
I would that you were cold
or hot.

3:16

Greek

οὕτως, ὅτι χλιαρὸς εἶ
καὶ οὔτε ζεστὸς οὔτε ψυχρός,
μέλλω σε ἐμέσαι
ἐκ τοῦ στόματός μου. Logos Apostolic Church

English from Greek

So, because you are lukewarm,
and neither hot nor cold,
I am about to vomit you
out of my mouth.

Hebrew

על כן, כי פושר אתה
ולא חם ולא קר,
אני עתיד להקיא אותך
מפי

English from Hebrew

Therefore, because you are lukewarm,
and neither hot nor cold,
I am about to spew you
out of my mouth.

3:17

Greek

ὅτι λέγεις·
πλούσιός εἰμι
καὶ πεπλούτηκα
καὶ οὐδενὸς χρείαν ἔχω,
καὶ οὐκ οἶδας
ὅτι σὺ εἶ ὁ ταλαίπωρος
καὶ ἐλεεινὸς
καὶ πτωχὸς
καὶ τυφλὸς
καὶ γυμνός· Logos Apostolic Church

English from Greek

Because you say,
“I am rich,
and have become wealthy,
and have need of nothing,”
and you do not know
that you are the wretched one,
and miserable,
and poor,
and blind,
and naked.

Hebrew

כי אתה אומר:
עשיר אני,

והתעשרתי,
ואין לי מחסור דבר,
ואינך יודע
שאתה העלוב,
והאומלל,
והעני,
והעיוור,
ועָרוֹם

English from Hebrew

Because you say,
“I am rich,
I have become wealthy,
and I need nothing,”
and you do not know
that you are the wretched one,
and miserable,
and poor,
and blind,
and naked.

3:18

Greek

συμβουλεύω σοι
ἀγοράσαι παρ᾽ ἐμοῦ
χρυσίον πεπυρωμένον ἐκ πυρός,
ἵνα πλουτήσῃς,
καὶ ἱμάτια λευκά
ἵνα περιβάλῃ,
καὶ μὴ φανερωθῇ
ἡ αἰσχύνη τῆς γυμνότητός σου,
καὶ κολλοῦριον
ἐγχρῖσαι τοὺς ὀφθαλμούς σου,
ἵνα βλέπῃς. Logos Apostolic Church

English from Greek

I counsel you
to buy from me
gold refined by fire,

so that you may become rich,
and white garments
so that you may clothe yourself,
and the shame of your nakedness
may not be revealed,
and eye-salve
to anoint your eyes,
so that you may see.

Hebrew

אני יעץ לך
לקנות ממני
זהב מזוקק באש,
כדי שתתעשר,
ובגדים לבנים
כדי שתתלבש,
ולא תיגלה
בושת ערוותך,
וּמְרְפָּק לָעֲינַיִם
למשוח את עיניך,
למען תראה

English from Hebrew

I counsel you
to buy from me
gold refined in fire,
that you may be rich,
and white garments
that you may clothe yourself,
and the shame of your nakedness
not be exposed,
and eye-ointment
to anoint your eyes,
so that you may see.

3:19

Greek

ἐγὼ ὅσους ἐὰν φιλῶ
ἐλέγχω καὶ παιδεύω·

ζήλωσον οὖν
καὶ μετανόησον. Logos Apostolic Church

English from Greek

As many as I love,
I reprove and discipline;
be zealous therefore,
and repent.

Hebrew

אני, כל אשר אני אוהב
אני מוכיח ומייסר;
לכן היה קנאי
ושב בתשובה

English from Hebrew

As many as I love,
I rebuke and chasten;
therefore be zealous,
and repent.

3:20

Greek

ἰδοὺ ἕστηκα ἐπὶ τὴν θύραν
καὶ κρούω·
ἐάν τις ἀκούσῃ τῆς φωνῆς μου
καὶ ἀνοίξῃ τὴν θύραν,
εἰσελεύσομαι πρὸς αὐτόν,
καὶ δειπνήσω μετ᾽ αὐτοῦ,
καὶ αὐτὸς μετ᾽ ἐμοῦ. Logos Apostolic Church

English from Greek

Behold, I stand at the door
and knock;
if anyone hears my voice
and opens the door,
I will come in to him,

and will dine with him,
and he with me.

Hebrew

הנה אני עומד על הדלת
ודופק;
אם ישמע איש את קולי
ויפתח את הדלת,
אבוא אליו,
ואסעד עמו,
והוא עמי

English from Hebrew

Behold, I am standing at the door
and knocking;
if anyone hears my voice
and opens the door,
I will enter to him,
and I will dine with him,
and he with me.

3:21

Greek

ὁ νικῶν,
δώσω αὐτῷ καθίσαι μετ᾽ ἐμοῦ
ἐν τῷ θρόνῳ μου,
ὡς κἀγὼ ἐνίκησα
καὶ ἐκάθισα μετὰ τοῦ πατρός μου
ἐν τῷ θρόνῳ αὐτοῦ. Logos Apostolic Church

English from Greek

The one who overcomes,
I will give him to sit with me
on my throne,
as I also overcame
and sat down with my Father
on his throne.

Hebrew

,המנצח
אתן לו לשבת איתי
,על כסאי
כאשר גם אני נצחתי
וישבתי עם אבי
על כסאו

English from Hebrew

The one who overcomes,
I will grant him to sit with me
on my throne,
just as I also overcame
and sat with my Father
on his throne.

3:22

Greek

ὁ ἔχων οὖς
ἀκουσάτω τί τὸ πνεῦμα
λέγει ταῖς ἐκκλησίαις. Logos Apostolic Church

English from Greek

The one who has an ear,
let him hear what the Spirit
says to the churches.

Hebrew

מי שיש לו אוזן
ישמע מה שהרוח
אומרת לקהלות

English from Hebrew

The one who has an ear,
let him hear what the Ruach
is saying to the assemblies.

Revelation 4 – The Throne in Heaven

4:1

Greek

Μετὰ ταῦτα εἶδον,
καὶ ἰδοὺ θύρα ἠνεῳγμένη ἐν τῷ οὐρανῷ,
καὶ ἡ φωνὴ ἡ πρώτη ἣν ἤκουσα
ὡς σάλπιγγος λαλούσης μετ’ ἐμοῦ,
λέγουσα· Ἀνάβα ὧδε,
καὶ δείξω σοι ἃ δεῖ γενέσθαι
μετὰ ταῦτα.

English from Greek

After these things I saw,
and behold, a door opened in heaven,
and the first voice which I had heard,
like a trumpet speaking with me,
was saying: “Come up here,
and I will show you what must take place
after these things.”

Hebrew

אחרי הדברים האלה ראיתי,
והנה דלת פתוחה בשמים,
והקול הראשון אשר שמעתי
כקול שופר המדבר עמי,
אומר: עלה הנה,
ואראה לך את אשר חייב להיות
אחרי הדברים האלה

English from Hebrew

After these things I saw,
and behold, a door opened in the heavens,
and the first voice that I had heard,
like the sound of a shofar speaking with me,
was saying: “Come up here,
and I will show you what must come to be
after these things.”

4:2

Greek

εὐθέως ἐγενόμην ἐν πνεύματι·
καὶ ἰδοὺ θρόνος ἔκειτο ἐν τῷ οὐρανῷ,
καὶ ἐπὶ τοῦ θρόνου
καθήμενος.

English from Greek

Immediately I came to be in the Spirit;
and behold, a throne was set in heaven,
and upon the throne
one sitting.

Hebrew

מיד הייתי ברוח;
והנה כסא עומד בשמים,
ועל הכסא
יושב אחד

English from Hebrew

At once I was in the Ruach;
and behold, a throne was set in the heavens,
and upon the throne
One was sitting.

4:3

Greek

καὶ ὁ καθήμενος
ὅμοιος ὁράσει
λίθῳ ἰάσπιδι καὶ σαρδίῳ·
καὶ ἶρις κυκλόθεν τοῦ θρόνου
ὅμοιος ὁράσει σμαραγδίνῳ.

English from Greek

And the one sitting
 was in appearance like
 a jasper stone and a sardius;
 and a rainbow encircled the throne,
 in appearance like an emerald.

Hebrew

והיושב
מראהו
,כאבן ישפה וסרד
וקשת סביב לכסא
ומראיה כעין אֶבֶן הברקת

English from Hebrew

And the One seated there
 had an appearance
 like a jasper stone and a sardius,
 and a bow of colors was around the throne,
 and its appearance was like an emerald.

4:4

Greek

καὶ κύκλῳ τοῦ θρόνου
 θρόνοι εἴκοσι τέσσαρες,
 καὶ ἐπὶ τοὺς θρόνους
 εἴδον τοὺς εἴκοσι τέσσαρας πρεσβυτέρους
 καθημένους,
 περιβεβλημένους ἐν ἱματίοις λευκοῖς,
 καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν
 στεφάνους χρυσοῦς.

English from Greek

And around the throne
 were twenty-four thrones,
 and upon the thrones
 I saw twenty-four elders
 sitting,
 clothed in white garments,

and on their heads
golden crowns.

Hebrew

וסביב לכסא
עשרים וארבעה כסאות,
ועל הכסאות
ראיתי עשרים וארבעה זקנים
יושבים,
לבושים בגדים לבנים,
ועל ראשיהם
עטרות זהב

English from Hebrew

And around the throne
were twenty-four thrones,
and upon the thrones
I saw twenty-four elders
sitting,
clothed in white garments,
and on their heads
crowns of gold.

4:5

Greek

καὶ ἐκ τοῦ θρόνου
ἐκπορεύονται ἀστραπαὶ
καὶ φωναὶ
καὶ βρονταί·
καὶ ἑπτὰ λαμπάδες πυρὸς
καιόμεναι ἔμπροσθεν τοῦ θρόνου,
αἵ εἰσιν τὰ ἑπτὰ πνεύματα τοῦ θεοῦ.

English from Greek

And out from the throne
come flashes of lightning
and voices
and thunders;
and seven torches of fire

are burning before the throne,
which are the seven Spirits of God.

Hebrew

ומהכסא
יוצאים ברקים
וקולות
ורעמים,
ושבעה לפידי אש
בוערים לפני הכסא—
הם שבע רוחות האלהים

English from Hebrew

And from the throne
go out lightnings
and voices
and thunders,
and seven torches of fire
are burning before the throne—
these are the seven spirits of Elohim.

4:6

Greek

καὶ ἐνώπιον τοῦ θρόνου
ὡς θάλασσα ὑαλίνη
ὁμοία κρυστάλλῳ·
καὶ ἐν μέσῳ τοῦ θρόνου
καὶ κύκλῳ τοῦ θρόνου
τέσσαρα ζῷα
γέμοντα ὀφθαλμῶν
ἔμπροσθεν καὶ ὄπισθεν.

English from Greek

And before the throne
there was something like a glassy sea,
like crystal;
and in the midst of the throne
and around the throne
four living creatures,

full of eyes
in front and behind.

Hebrew

ולפני הכסא
ים כעין זכוכית,
דומה לקריסטל,
ובקרב הכסא
וסביב לכסא
ארבעה יצורים חיים,
מלאי עיניים
מלפנים ומאחור

English from Hebrew

And before the throne
there was as it were a sea of glass,
like crystal,
and in the midst of the throne
and around the throne
were four living beings,
full of eyes
before and behind.

4:7

Greek

καὶ τὸ ζῷον τὸ πρῶτον
ὅμοιον λέοντι,
καὶ τὸ δεύτερον ζῷον
ὅμοιον μόσχῳ,
καὶ τὸ τρίτον ζῷον
ἔχον τὸ πρόσωπον ὡς ἀνθρώπου,
καὶ τὸ τέταρτον ζῷον
ὅμοιον ἀετῷ πετομένῳ.

English from Greek

And the first living creature
was like a lion,
and the second living creature
like a calf,

and the third living creature
having a face like a man,
and the fourth living creature
like a flying eagle.

Hebrew

והיצור החי הראשון
,דומה לאריֵה
והיצור החי השני
,דומה לעגל
והיצור החי השלישי
,פניו כפני אדם
והיצור החי הרביעי
דומה לנשר פורח

English from Hebrew

And the first living being
was like a lion,
and the second living being
was like a calf,
and the third living being
had a face like a man,
and the fourth living being
was like a soaring eagle.

4:8

Greek

καὶ τὰ τέσσαρα ζῷα,
ἓν καθ’ ἓν αὐτῶν
ἔχων ἀνὰ πτέρυγας ἓξ,
κῦκλοθεν καὶ ἔσωθεν
γέμουσιν ὀφθαλμῶν·
καὶ ἀνάπαυσιν οὐκ ἔχουσιν
ἡμέρας καὶ νυκτός,
λέγοντες·
Ἅγιος, ἅγιος, ἅγιος
κύριος ὁ θεὸς ὁ παντοκράτωρ,
ὁ ἦν καὶ ὁ ὢν
καὶ ὁ ἐρχόμενος.

English from Greek

And the four living creatures,
each of them having
six wings,
are full of eyes
around and within;
and they do not rest
day and night,
saying:
“Holy, holy, holy,
Lord God Almighty,
who was and who is
and who is coming.”

Hebrew

וארבעת היצורים החיים,
כל אחד מהם
שש כנפיים לו,
וסביב ובתוכם
מלאי עיניים,
ואינם נחים
יומם ולילה,
ואומרים:
קדוש, קדוש, קדוש,
אדני אלהים שדי,
אשר היה ואשר הוא
ואשר יבוא

English from Hebrew

And the four living beings,
each one of them
has six wings,
and around and within
they are full of eyes,
and they have no rest
day or night,
saying:
“Holy, holy, holy,
Adonai Elohim Shaddai,
who was and who is
and who is to come.”

4:9

Greek

καὶ ὅταν δώσουσιν τὰ ζῷα
δόξαν καὶ τιμὴν καὶ εὐχαριστίαν
τῷ καθημένῳ ἐπὶ τοῦ θρόνου,
τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων,

English from Greek

And whenever the living creatures
will give glory and honor and thanksgiving
to the one sitting on the throne,
to the one living forever and ever,

Hebrew

וכאשר יתנו היצורים החיים
כבוד וּבָזוֹד והודיה
ליושב על הכסא,
לחי לעולמי עולמים

English from Hebrew

And whenever the living beings
give glory and honor and thanksgiving
to the One sitting on the throne,
the One living forever and ever,

4:10

Greek

πεσοῦνται οἱ εἴκοσι τέσσαρες πρεσβύτεροι
ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου,
καὶ προσκυνήσουσιν τῷ ζῶντι
εἰς τοὺς αἰῶνας τῶν αἰώνων,
καὶ βαλῶσιν τοὺς στεφάνους αὐτῶν
ἐνώπιον τοῦ θρόνου,
λέγοντες·

English from Greek

the twenty-four elders will fall down
before the one sitting on the throne,
and will worship the one living
forever and ever,
and will cast their crowns
before the throne,
saying:

Hebrew

ייפלו עשרים וארבעה הזקנים
,לפני היושב על הכסא
וישתחוו לחי
,לעולמי עולמים
וישליכו את עטרותיהם
,לפני הכסא
: לאמר

English from Hebrew

the twenty-four elders fall down
before the One sitting on the throne,
and they bow to the Living One
forever and ever,
and they cast their crowns
before the throne,
saying:

4:11

Greek

Ἄξιος εἶ, ὁ κύριος καὶ ὁ θεὸς ἡμῶν,
λαβεῖν τὴν δόξαν
καὶ τὴν τιμὴν
καὶ τὴν δύναμιν,
ὅτι σὺ ἔκτισας τὰ πάντα,
καὶ διὰ τὸ θέλημά σου
εἰσὶν καὶ ἐκτίσθησαν.

English from Greek

Worthy are you, our Lord and God,
 to receive the glory
 and the honor
 and the power,
 because you created all things,
 and because of your will
 they exist and were created.

Hebrew

ראוי אתה, אדנינו ואלהינו,
לקבל את הכבוד
ואת הפְּבוֹד
ואת הגבורה,
כי אתה יצרת את הכל,
ובגלל רצונך
הם ישנם ונבראו

English from Hebrew

Worthy are you, our Adon and our Elohim,
 to receive the glory
 and the honor
 and the might,
 for you created all things,
 and by your will
 they are and were created.

Revelation 5 – The Scroll and the Lamb

5:1

Greek

Καὶ εἶδον ἐπὶ τὴν δεξιὰν
 τοῦ καθημένου ἐπὶ τοῦ θρόνου
 βιβλίον γεγραμμένον ἔσωθεν καὶ ὄπισθεν,
 κατεσφραγισμένον σφραγῖσιν ἑπτά.

English from Greek

And I saw in the right hand
 of the one sitting on the throne
 a scroll written inside and on the back,
 sealed with seven seals.

Hebrew

וראיתי בימין
היושב על הכסא
,מגילה כתובה מבפנים ומאחור
חתומה בשבע חותמות

English from Hebrew

And I saw in the right hand
 of the One sitting on the throne
 a scroll written within and behind,
 sealed with seven seals.

5:2

Greek

καὶ εἶδον ἄγγελον ἰσχυρὸν
 κηρύσσοντα ἐν φωνῇ μεγάλῃ·
 Τίς ἄξιός ἐστιν ἀνοῖξαι τὸ βιβλίον
 καὶ λῦσαι τὰς σφραγῖδας αὐτοῦ;

English from Greek

And I saw a strong angel
 proclaiming with a loud voice:
 “Who is worthy to open the scroll
 and to loose its seals?”

Hebrew

וראיתי מלאך גבור
:מכריז בקול גדול
מי ראוי לפתוח את המגילה
ולהתיר את חותמותיה ?

English from Hebrew

And I saw a mighty messenger
proclaiming with a great voice:
“Who is worthy to open the scroll
and to loosen its seals?”

5:3

Greek

καὶ οὐδεὶς ἐδύνατο
ἐν τῷ οὐρανῷ οὐδὲ ἐπὶ τῆς γῆς
οὔτε ὑποκάτω τῆς γῆς
ἀνοῖξαι τὸ βιβλίον
οὔτε βλέπειν αὐτό.

English from Greek

And no one was able,
in heaven nor on the earth
nor under the earth,
to open the scroll
nor to look on it.

Hebrew

ואיש לא יכול
בשמים ולא על הארץ
ולא מתחת לארץ
לפתוח את המגילה
ולא להביט בה

English from Hebrew

And no one was able,
in the heavens or upon the earth
or under the earth,
to open the scroll
or even to look at it.

5:4

Greek

κἀγὼ ἔκλαιον πολὺ
ὅτι οὐδεὶς ἄξιος εὑρέθη
ἀνοῖξαι καὶ ἀναγνῶναι τὸ βιβλίον
οὔτε βλέπειν αὐτό.

English from Greek

And I was weeping greatly,
because no one was found worthy
to open and to read the scroll,
nor to look on it.

Hebrew

ואני בכיתי הרבה,
כי לא נמצא איש ראוי
לפתוח ולקרוא את המגילה,
ולא להביט בה

English from Hebrew

And I was weeping much,
for no one was found worthy
to open and to read the scroll,
nor to look upon it.

5:5

Greek

καὶ εἷς ἐκ τῶν πρεσβυτέρων
λέγει μοι·
Μὴ κλαῖε·
ἰδοὺ ἐνίκησεν ὁ λέων
ὁ ἐκ τῆς φυλῆς Ἰούδα,
ἡ ῥίζα Δαυίδ,
ἀνοῖξαι τὸ βιβλίον
καὶ λῦσαι τὰς ἑπτὰ σφραγῖδας αὐτοῦ.

English from Greek

And one of the elders
says to me:
“Do not weep.

Behold, the Lion
from the tribe of Judah,
the Root of David,
has conquered,
to open the scroll
and its seven seals.”

Hebrew

ואחד מן הזקנים
אמר אלי:
.אל תבכה
הנה נצח האריה
,מן שבט יהודה
,שורש דויד
לפתוח את המגילה
ולהתיר את שבע חותמותיה

English from Hebrew

And one of the elders
said to me:
“Do not weep.
Behold, the Lion
from the tribe of Yehudah,
the Root of David,
has overcome,
to open the scroll
and its seven seals.”

5:6

Greek

καὶ εἶδον ἐν μέσῳ τοῦ θρόνου
καὶ τῶν τεσσάρων ζῴων
καὶ ἐν μέσῳ τῶν πρεσβυτέρων
ἀρνίον ἑστηκὸς ὡς ἐσφαγμένον,
ἔχον κέρατα ἑπτὰ
καὶ ὀφθαλμοὺς ἑπτά,
ἅ εἰσιν τὰ ἑπτὰ πνεύματα τοῦ θεοῦ
ἀπεσταλμένα εἰς πᾶσαν τὴν γῆν.

English from Greek

And I saw, in the midst of the throne
and of the four living creatures,
and in the midst of the elders,
a Lamb standing as if slain,
having seven horns
and seven eyes,
which are the seven Spirits of God
sent out into all the earth.

Hebrew

וראיתי בתוך הכסא
,ובין ארבעת היצורים החיים
,ובתוך הזקנים
,שה־קטן עומד כטבוח
שבעה קרנים לו
,ושבעה עינים
הן שבע רוחות האלהים
השלוחות על כל הארץ

English from Hebrew

And I saw, in the midst of the throne
and of the four living beings,
and in the midst of the elders,
a little Lamb standing as slain,
having seven horns
and seven eyes—
these are the seven spirits of Elohim
sent out over all the earth.

5:7

Greek

καὶ ἦλθεν
καὶ εἴληφεν ἐκ τῆς δεξιᾶς
τοῦ καθημένου ἐπὶ τοῦ θρόνου.

English from Greek

And he came
 and took out of the right hand
 of the one sitting on the throne.

Hebrew

ויבא
ויקח מימין
היושב על הכסא

English from Hebrew

And he came
 and took from the right hand
 of the One sitting on the throne.

5:8

Greek

καὶ ὅτε ἔλαβεν τὸ βιβλίον,
 τὰ τέσσαρα ζῷα
 καὶ οἱ εἴκοσι τέσσαρες πρεσβύτεροι
 ἔπεσαν ἐνώπιον τοῦ ἀρνίου,
 ἔχοντες ἕκαστος κιθάραν
 καὶ φιάλας χρυσᾶς
 γεμούσας θυμιαμάτων,
 αἵ εἰσιν αἱ προσευχαὶ τῶν ἁγίων.

English from Greek

And when he took the scroll,
 the four living creatures
 and the twenty-four elders
 fell down before the Lamb,
 each having a harp
 and golden bowls
 full of incense,
 which are the prayers of the saints.

Hebrew

,וכאשר לקח את המגילה
ארבעת היצורים החיים

ועשרים וארבעה הזקנים
נפלו לפני השה,
וכל אחד בידו כנור
וקערות זהב
מלאות קטרת—
הן תפילות הקדושים

English from Hebrew

And when he took the scroll,
the four living beings
and the twenty-four elders
fell before the Lamb,
each one having a harp
and bowls of gold
filled with incense—
these are the prayers of the holy ones.

5:9

Greek

καὶ ᾄδουσιν ᾠδὴν καινὴν λέγοντες·
Ἄξιος εἶ λαβεῖν τὸ βιβλίον
καὶ ἀνοῖξαι τὰς σφραγῖδας αὐτοῦ,
ὅτι ἐσφάγης
καὶ ἠγόρασας τῷ θεῷ
ἡμᾶς ἐν τῷ αἵματί σου
ἐκ πάσης φυλῆς
καὶ γλώσσης
καὶ λαοῦ
καὶ ἔθνους,

English from Greek

And they sing a new song, saying:
“Worthy are you to take the scroll
and to open its seals,
because you were slain,
and purchased for God
by your blood
men from every tribe
and tongue

and people
and nation,

Hebrew

והם שרים שיר חדש לאמר:
ראוי אתה לקחת את המגילה
ולפתוח את חותמותיה,
כי נשחטת,
וקנית לאלהים
בדמך
מבני כל שבט
ולשון
ועם
וגוי

English from Hebrew

And they sing a new song, saying:
"Worthy are you to take the scroll
and to open its seals,
for you were slain,
and you bought for Elohim
by your blood
from every tribe
and tongue
and people
and nation,

5:10

Greek

καὶ ἐποίησας αὐτοὺς τῷ θεῷ ἡμῶν
βασιλεῖς καὶ ἱερεῖς,
καὶ βασιλεύσουσιν
ἐπὶ τῆς γῆς.

English from Greek

and you made them to our God
a kingdom and priests,
and they will reign
upon the earth."

Hebrew

ויעש אותם לאלהינו
ממלכה וכהנים,
והם ימלכו
על הארץ

English from Hebrew

and you have made them, for our Elohim,
a kingdom and priests,
and they shall reign
upon the earth.”

5:11

Greek

Καὶ εἶδον,
καὶ ἤκουσα φωνὴν ἀγγέλων πολλῶν
κύκλῳ τοῦ θρόνου
καὶ τῶν ζῴων
καὶ τῶν πρεσβυτέρων,
καὶ ἦν ὁ ἀριθμὸς αὐτῶν
μυριάδες μυριάδων
καὶ χιλιάδες χιλιάδων,

English from Greek

And I looked,
and I heard the voice of many angels
around the throne
and the living creatures
and the elders;
and the number of them
was myriads of myriads
and thousands of thousands,

Hebrew

וראיתי,
ושמעתי קול מלאכים רבים
סביב הכסא
והיצורים החיים

והזקנים,
ומספרם
רבבות רבבות
ואלפי אלפים

English from Hebrew

And I saw,
and I heard the voice of many messengers
around the throne
and the living beings
and the elders,
and their number
was myriads of myriads
and thousands of thousands,

5:12

Greek

λέγοντες φωνῇ μεγάλῃ·
Ἄξιόν ἐστιν τὸ ἀρνίον
τὸ ἐσφαγμένον
λαβεῖν τὴν δύναμιν
καὶ πλοῦτον
καὶ σοφίαν
καὶ ἰσχύν
καὶ τιμὴν
καὶ δόξαν
καὶ εὐλογίαν.

English from Greek

saying with a loud voice:
“Worthy is the Lamb
that was slain
to receive the power
and riches
and wisdom
and strength
and honor
and glory
and blessing.”

Hebrew

האומרים בקול גדול:
ראוי השה
אשר נשחט
לקבל את הגבורה
והעושר
והחכמה
והכח
והכבוד
והתהילה
והברכה

English from Hebrew

saying with a great voice:
"Worthy is the Lamb
who was slain
to receive the might
and the riches
and the wisdom
and the strength
and the honor
and the glory
and the blessing."

5:13

Greek

καὶ πᾶν κτίσμα
ὃ ἐν τῷ οὐρανῷ
καὶ ἐπὶ τῆς γῆς
καὶ ὑποκάτω τῆς γῆς
καὶ ἐπὶ τῆς θαλάσσης
ἐστίν,
καὶ τὰ ἐν αὐτοῖς πάντα,
ἤκουσα λέγοντας·
Τῷ καθημένῳ ἐπὶ τοῦ θρόνου
καὶ τῷ ἀρνίῳ
ἡ εὐλογία
καὶ ἡ τιμὴ
καὶ ἡ δόξα

καὶ τὸ κράτος
εἰς τοὺς αἰῶνας τῶν αἰώνων.

English from Greek

And every creature
which is in heaven
and on the earth
and under the earth
and on the sea,
and all things that are in them,
I heard saying:
“To the one sitting on the throne
and to the Lamb
be the blessing
and the honor
and the glory
and the dominion
unto the ages of the ages.”

Hebrew

וכל בריאה
אשר בשמים
ועל הארץ
ומתחת לארץ
ועל הים,
וכל אשר בהם,
שמעתי אומרים:
ליושב על הכסא
ולשה
הברכה
והכבוד
והתהילה
והממשלה
לעולמי עולמים

English from Hebrew

And every created thing
that is in the heavens
and upon the earth
and under the earth
and upon the sea,
and all that is in them,

I heard saying:
“To the One sitting on the throne
and to the Lamb—
the blessing
and the honor
and the glory
and the rule
forever and ever.”

5:14

Greek

καὶ τὰ τέσσαρα ζῷα ἔλεγον· Ἀμήν.
καὶ οἱ πρεσβύτεροι ἔπεσαν
καὶ προσεκύνησαν.

English from Greek

And the four living creatures were saying, “Amen.”
And the elders fell down
and worshiped.

Hebrew

וארבעת היצורים החיים אמרו: אמן.
והזקנים נפלו
וישתחוו

English from Hebrew

And the four living beings said, “Amen.”
And the elders fell down
and bowed in worship.

Revelation 6 – The Seven Seals Begin

6:1

Greek

Καὶ εἶδον
ὅτε ἤνοιξεν τὸ ἀρνίον
μίαν ἐκ τῶν σφραγίδων,
καὶ ἤκουσα ἑνὸς ἐκ τῶν τεσσάρων ζῴων
λέγοντος ὡς φωνῇ βροντῆς·
Ἔρχου.

English from Greek

And I saw
when the Lamb opened
one of the seals,
and I heard one of the four living creatures
saying with a voice like thunder:
“Come.”

Hebrew

וראיתי
כאשר פתח השה
,אחת מן החותמות
ושמעתי אחד מארבעת היצורים החיים
:האומר בקול כברק רעם
בוא

English from Hebrew

And I saw
when the Lamb opened
one of the seals,
and I heard one of the four living beings
saying with a voice like a thunderbolt:
“Come.”

6:2

Greek

καὶ εἶδον,
καὶ ἰδού,
ἵππος λευκός,
καὶ ὁ καθήμενος ἐπ᾽ αὐτόν
ἔχων τόξον,
καὶ ἐδόθη αὐτῷ στέφανος,

καὶ ἐξῆλθεν νικῶν
καὶ ἵνα νικήσῃ.

English from Greek

And I looked,
and behold,
a white horse,
and the one sitting on it
had a bow,
and a crown was given to him,
and he went out conquering
and in order that he might conquer.

Hebrew

וראיתי,
והנה
סוס לבן,
והיושב עליו
קשת בידו,
ועטרה ניתנה לו,
ויצא מנצח
ולמען ינצח

English from Hebrew

And I saw,
and behold,
a white horse,
and the one sitting upon it
had a bow in his hand,
and a crown was given to him,
and he went out overcoming
and so that he might overcome.

6:3

Greek

Καὶ ὅτε ἤνοιξεν τὴν δευτέραν σφραγῖδα,
ἤκουσα τοῦ δευτέρου ζῴου
λέγοντος· Ἔρχου.

English from Greek

And when he opened the second seal,
I heard the second living creature
saying, “Come.”

Hebrew

וכאשר פתח את החותם השני,
שמעתי את היצור החי השני
אומר: בוא

English from Hebrew

And when he opened the second seal,
I heard the second living being
saying, “Come.”

6:4

Greek

καὶ ἐξῆλθεν ἄλλος ἵππος
πυρρός·
καὶ τῷ καθημένῳ ἐπ᾽ αὐτὸν
ἐδόθη λαβεῖν τὴν εἰρήνην ἐκ τῆς γῆς,
καὶ ἵνα ἀλλήλους σφάξουσιν,
καὶ ἐδόθη αὐτῷ
μάχαιρα μεγάλη.

English from Greek

And another horse went out,
fiery red;
and to the one sitting on it
it was given to take peace from the earth,
and that they should slaughter one another,
and a great sword
was given to him.

Hebrew

ויצא סוס אחר,
אדום כאש,

וליושב עליו
,נתן להסיר את השלום מן הארץ
,וכדי שישחטו איש את אחיו
ונתנה לו
חרב גדולה

English from Hebrew

And another horse went out,
red like fire,
and to the one sitting upon it
it was given to remove peace from the earth,
so that they would slaughter one another,
and a great sword
was given to him.

6:5

Greek

Καὶ ὅτε ἤνοιξεν τὴν τρίτην σφραγῖδα,
ἤκουσα τοῦ τρίτου ζῴου
λέγοντος· Ἔρχου.
καὶ εἶδον,
καὶ ἰδού,
ἵππος μέλας,
καὶ ὁ καθήμενος ἐπ᾽ αὐτόν
ἔχων ζυγὸν
ἐν τῇ χειρὶ αὐτοῦ.

English from Greek

And when he opened the third seal,
I heard the third living creature
saying, “Come.”
And I looked,
and behold,
a black horse,
and the one sitting on it
had a balance scale
in his hand.

Hebrew

וכאשר פתח את החותם השלישי,
שמעתי את היצור החי השלישי
אומר: בוא.
וראיתי,
והנה
סוס שחור,
והיושב עליו
מאזני משקל
בידו

English from Hebrew

And when he opened the third seal,
I heard the third living being
saying, “Come.”
And I saw,
and behold,
a black horse,
and the one sitting upon it
had scales
in his hand.

6:6

Greek

καὶ ἤκουσα φωνὴν
ἐν μέσῳ τῶν τεσσάρων ζῴων
λέγουσαν·
Χοῖνιξ σίτου
δηναρίου,
καὶ τρεῖς χοίνικες κριθῶν
δηναρίου,
καὶ τὸ ἔλαιον
καὶ τὸν οἶνον
μὴ ἀδικήσῃς.

English from Greek

And I heard a voice
in the midst of the four living creatures
saying:
“A measure of wheat

for a denarius,
and three measures of barley
for a denarius,
and do not harm
the oil
and the wine.”

Hebrew

ושמעתי קול
מתוך ארבעת היצורים החיים
:אומר
קב חטים
,בדינר
ושלושה קבים שעורים
,בדינר
ואת השמן
ואת היין
אל תזיק

English from Hebrew

And I heard a voice
from the midst of the four living beings
saying:
“A measure of wheat
for a dinar,
and three measures of barley
for a dinar,
and do not harm
the oil
and the wine.”

6:7

Greek

Καὶ ὅτε ἤνοιξεν τὴν τετάρτην σφραγῖδα,
ἤκουσα φωνὴν τοῦ τετάρτου ζῴου
λέγοντος· Ἔρχου.

English from Greek

And when he opened the fourth seal,
I heard the voice of the fourth living creature
saying, “Come.”

Hebrew

וכאשר פתח את החותם הרביעי,
שמעתי את קול היצור החי הרביעי
אומר: בוא

English from Hebrew

And when he opened the fourth seal,
I heard the voice of the fourth living being
saying, “Come.”

6:8

Greek

καὶ εἶδον,
καὶ ἰδού,
ἵππος χλωρός,
καὶ ὁ καθημένος ἐπάνω αὐτοῦ,
ὄνομα αὐτῷ ὁ Θάνατος,
καὶ ὁ ᾅδης
ἠκολούθει μετ᾽ αὐτοῦ·
καὶ ἐδόθη αὐτοῖς ἐξουσία
ἐπὶ τὸ τέταρτον τῆς γῆς,
ἀποκτεῖναι ἐν ῥομφαίᾳ
καὶ ἐν λιμῷ
καὶ ἐν θανάτῳ
καὶ ὑπὸ τῶν θηρίων τῆς γῆς.

English from Greek

And I looked,
and behold,
a pale horse,
and the name of the one sitting on it
was Death,
and Hades
was following with him.
And authority was given to them

over a fourth of the earth,
to kill with the sword
and with famine
and with death
and by the beasts of the earth.

Hebrew

וראיתי,
והנה
סוס ירקרק,
ושם היושב עליו
המות,
ושאול
הלך אחריו.
ונתנה להם רשות
על רבע הארץ,
להמית בחרב
וברעב
ובמות
ובחיות הארץ

English from Hebrew

And I saw,
and behold,
a pale-green horse,
and the name of the one sitting upon it
was Death,
and Sheol
was following after him.
And authority was given to them
over a fourth of the earth,
to kill with the sword
and with famine
and with death
and by the beasts of the earth.

6:9

Greek

Καὶ ὅτε ἤνοιξεν τὴν πέμπτην σφραγῖδα,
εἶδον ὑποκάτω τοῦ θυσιαστηρίου
τὰς ψυχὰς τῶν ἐσφαγμένων
διὰ τὸν λόγον τοῦ θεοῦ
καὶ διὰ τὴν μαρτυρίαν
ἣν εἶχον.

English from Greek

And when he opened the fifth seal,
I saw under the altar
the souls of those who had been slain
for the word of God
and for the testimony
that they had.

Hebrew

וכאשר פתח את החותם החמישי,
ראיתי מתחת למזבח
את נפשות ההרוגים
בעבור דבר האלהים
ובעבור העדות
אשר היתה להם

English from Hebrew

And when he opened the fifth seal,
I saw beneath the altar
the souls of those who had been slain
because of the word of Elohim
and because of the testimony
which they held.

6:10

Greek

καὶ ἔκραξαν φωνῇ μεγάλῃ λέγοντες·
Ἕως πότε, ὁ δεσπότης ὁ ἅγιος καὶ ἀληθινός,
οὐ κρίνεις
καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν
ἀπὸ τῶν κατοικούντων
ἐπὶ τῆς γῆς;

English from Greek

And they cried with a loud voice, saying:
“How long, Master, the holy and true,
do you not judge
and avenge our blood
on those who dwell
upon the earth?”

Hebrew

והם קראו בקול גדול לאמר:
עד מתי, האדון הקדוש והאמיתי,
לא תשפוט
ולא תקום את דמנו
מן היושבים
על הארץ ?

English from Hebrew

And they cried with a great voice, saying:
“How long, Master, holy and true,
will you not judge
and avenge our blood
on those who dwell
upon the earth?”

6:11

Greek

καὶ ἐδόθη αὐτοῖς ἑκάστῳ
στολὴ λευκή,
καὶ ἐρρέθη αὐτοῖς
ἵνα ἀναπαύσονται ἔτι χρόνον μικρόν,
ἕως πληρωθῶσιν
καὶ οἱ σύνδουλοι αὐτῶν
καὶ οἱ ἀδελφοὶ αὐτῶν
οἱ μέλλοντες ἀποκτέννεσθαι
ὡς καὶ αὐτοί.

English from Greek

And to each of them was given
a white robe,
and it was said to them
that they should rest yet a little time,
until should be fulfilled
also their fellow servants
and their brothers
who are about to be killed
as they also were.

Hebrew

ולכל אחד מהם נתנה
גלימה לבנה,
ונאמר להם
שינוחו עוד זמן מעט,
עד אשר יושלמו
גם חברי־עבדיהם
ואחיהם
העתידים להיהרג
כמו גם הם

English from Hebrew

And to each of them was given
a white garment,
and it was said to them
that they should rest yet a little while,
until would be fulfilled
also their fellow-servants
and their brothers
who were about to be killed
as they also had been.

6:12

Greek

Καὶ εἶδον ὅτε ἤνοιξεν τὴν σφραγῖδα τὴν ἕκτην,
καὶ σεισμὸς μέγας ἐγένετο,
καὶ ὁ ἥλιος ἐγένετο μέλας
ὡς σάκκος τρίχινος,

καὶ ἡ σελήνη
ὅλη ἐγένετο ὡς αἷμα,

English from Greek

And I looked when he opened the sixth seal,
and a great earthquake occurred,
and the sun became black
like sackcloth of hair,
and the whole moon
became like blood,

Hebrew

וראיתי כאשר פתח את החותם השישי,
והיה רעש גדול,
והשמש נעשה שחור
כאשק שֵׂעָר,
וכל הירח
נהיה כדם

English from Hebrew

And I saw when he opened the sixth seal,
and there was a great shaking,
and the sun became black
like a hair sackcloth,
and all the moon
became like blood.

6:13

Greek

καὶ οἱ ἀστέρες τοῦ οὐρανοῦ
ἔπεσαν εἰς τὴν γῆν,
ὡς συκῆ βάλλει τοὺς ὀλύνθους αὐτῆς
ὑπὸ μεγάλης ἀνέμου
σειομένη.

English from Greek

and the stars of the heaven
fell to the earth,

as a fig tree casts its unripe figs
when shaken
by a great wind.

Hebrew

וכוכבי השמים
נפלו אל הארץ,
כאשר התאנה משליכה את פגיה
בהיותה נוערת
ברוח גדולה

English from Hebrew

and the stars of the heavens
fell to the earth,
as the fig tree casts her unripe figs
when shaken
by a great wind.

6:14

Greek

καὶ ὁ οὐρανὸς
ἀπεχωρίσθη ὡς βιβλίον ἑλισσόμενον,
καὶ πᾶν ὄρος
καὶ νῆσος
ἐκ τῶν τόπων αὐτῶν
ἐκινήθησαν.

English from Greek

And the heaven
was split apart like a scroll being rolled up,
and every mountain
and island
was moved
out of their places.

Hebrew

והשמים
נסוגו כמו מגילה המתגלגלת,

וכל הר
ואי
נעקרו
ממקומותיהם

English from Hebrew

And the heavens
 receded like a scroll being rolled up,
 and every mountain
 and island
 were shaken
 out of their places.

6:15

Greek

καὶ οἱ βασιλεῖς τῆς γῆς
 καὶ οἱ μεγιστᾶνες
 καὶ οἱ πλούσιοι
 καὶ οἱ χιλίαρχοι
 καὶ οἱ ἰσχυροί
 καὶ πᾶς δοῦλος
 καὶ πᾶς ἐλεύθερος
 ἔκρυψαν ἑαυτοὺς
 εἰς τὰ σπήλαια
 καὶ εἰς τὰς πέτρας τῶν ὀρέων,

English from Greek

And the kings of the earth,
 and the great ones,
 and the rich,
 and the commanders of thousands,
 and the strong,
 and every slave
 and free person,
 hid themselves
 in the caves
 and in the rocks of the mountains,

Hebrew

ומלכי הארץ,
והגדולים,
והעשירים,
והשרי אלפים,
והעזים,
וכל עבד
וכל בן־חורין,
הסתתרו
במערות
ובסלעי ההרים

English from Hebrew

And the kings of the earth,
and the great men,
and the rich,
and the captains of thousands,
and the mighty,
and every slave
and every free one,
hid themselves
in the caves
and in the rocks of the mountains,

6:16

Greek

καὶ λέγουσιν τοῖς ὄρεσιν
καὶ ταῖς πέτραις·
Πέσετε ἐφ᾽ ἡμᾶς
καὶ κρύψατε ἡμᾶς
ἀπὸ προσώπου τοῦ καθημένου
ἐπὶ τοῦ θρόνου
καὶ ἀπὸ τῆς ὀργῆς
τοῦ ἀρνίου·

English from Greek

and they say to the mountains
and to the rocks:
“Fall on us
and hide us

from the face of the one sitting
on the throne
and from the wrath
of the Lamb,

Hebrew

והם אמרו להרים
ולסלעים:
פלו עלינו
והסתירו אותנו
מפני היושב
על הכסא
ומפני חמת
השה

English from Hebrew

and they were saying to the mountains
and to the rocks:
“Fall upon us
and hide us
from the face of the One sitting
on the throne
and from the wrath
of the Lamb,

6:17

Greek

ὅτι ἦλθεν ἡ ἡμέρα
ἡ μεγάλη τῆς ὀργῆς αὐτοῦ,
καὶ τίς δύναται σταθῆναι;

English from Greek

for the great day
of his wrath has come,
and who is able to stand?”

Hebrew

כי בא היום
הגדול של חמתו,
ומי יוכל לעמוד ?

English from Hebrew

for the great day
of his wrath has come,
and who is able to stand?”

Revelation 7 – The Sealed and the Multitude

7:1

Greek

Μετὰ τοῦτο εἶδον
τέσσαρας ἀγγέλους
ἑστῶτας ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς,
κρατοῦντας τοὺς τέσσαρας ἀνέμους τῆς γῆς,
ἵνα μὴ πνέῃ ἄνεμος
ἐπὶ τῆς γῆς
μήτε ἐπὶ τῆς θαλάσσης
μήτε ἐπὶ πᾶν δένδρον.

English from Greek

After this I saw
four angels
standing at the four corners of the earth,
holding the four winds of the earth,
so that no wind would blow
upon the earth
nor upon the sea
nor upon any tree.

Hebrew

ואחרי זאת ראיתי
ארבעה מלאכים
עומדים על ארבע כנפות הארץ,
ואוחזים בארבע רוחות הארץ,

לבל יִנָּשֵׁב רוח
על הארץ
ולא על הים
ולא על כל עץ

English from Hebrew

After this I saw
four messengers
standing on the four corners of the earth,
holding the four winds of the earth,
so that no wind would blow
upon the earth,
nor upon the sea,
nor upon any tree.

7:2

Greek

καὶ εἶδον ἄλλον ἄγγελον
ἀναβαίνοντα ἀπὸ ἀνατολῆς ἡλίου,
ἔχοντα σφραγῖδα θεοῦ ζῶντος·
καὶ ἔκραξεν φωνῇ μεγάλῃ
τοῖς τέσσαρσιν ἀγγέλοις,
οἷς ἐδόθη αὐτοῖς
ἀδικῆσαι τὴν γῆν
καὶ τὴν θάλασσαν,

English from Greek

And I saw another angel
ascending from the rising of the sun,
having the seal of the living God;
and he cried with a loud voice
to the four angels,
to whom it had been given
to harm the earth
and the sea,

Hebrew

וראיתי מלאך אחר
,עולה ממזרח השמש

ובידו חותם אל חי,
וקרא בקול גדול
אל ארבעת המלאכים,
אשר נתן להם
להזיק לארץ
ולים

English from Hebrew

And I saw another messenger
going up from the rising of the sun,
having the seal of the living El,
and he cried with a great voice
to the four messengers
to whom it was given
to damage the earth
and the sea,

7:3

Greek

λέγων·
Μὴ ἀδικήσητε τὴν γῆν
μήτε τὴν θάλασσαν
μήτε τὰ δένδρα,
ἄχρι σφραγίσωμεν
τοὺς δούλους τοῦ θεοῦ ἡμῶν
ἐπὶ τῶν μετώπων αὐτῶν.

English from Greek

saying:
“Do not harm the earth
nor the sea
nor the trees,
until we have sealed
the servants of our God
on their foreheads.”

Hebrew

לאמר:
אל תזיקו לארץ

ולא לים
,ולא לעצים
עד אשר נחתום
את עבדי אלהינו
על מצחותיהם

English from Hebrew

saying:
“Do not harm the earth,
nor the sea,
nor the trees,
until we seal
the servants of our Elohim
upon their foreheads.”

7:4

Greek

Καὶ ἤκουσα τὸν ἀριθμὸν
τῶν ἐσφραγισμένων,
ἑκατὸν τεσσεράκοντα τέσσαρες χιλιάδες,
ἐσφραγισμένοι
ἐκ πάσης φυλῆς
υἱῶν Ἰσραήλ.

English from Greek

And I heard the number
of those who were sealed:
one hundred forty-four thousand,
sealed
out of every tribe
of the sons of Israel.

Hebrew

ושמעתי את המספר
—של הנחתמים
,מאה וארבעים וארבעה אלף
חתומים
מכל שבט
בני ישראל

English from Hebrew

And I heard the number
of the ones sealed—
one hundred and forty-four thousand,
sealed
out of every tribe
of the sons of Israel.

7:5

Greek

ἐκ φυλῆς Ἰούδα
δώδεκα χιλιάδες ἐσφραγισμένοι,
ἐκ φυλῆς Ρουβὴν
δώδεκα χιλιάδες,
ἐκ φυλῆς Γάδ
δώδεκα χιλιάδες,

English from Greek

From the tribe of Judah,
twelve thousand sealed;
from the tribe of Reuben,
twelve thousand;
from the tribe of Gad,
twelve thousand;

Hebrew

משבט יהודה
,שנים־עשר אלף חתומים
משבט ראובן
,שנים־עשר אלף
משבט גד
שנים־עשר אלף

English from Hebrew

From the tribe of Yehudah,
twelve thousand sealed;
from the tribe of Reuven,
twelve thousand;

from the tribe of Gad,
twelve thousand;

7:6

Greek

ἐκ φυλῆς Ἀσὴρ
δώδεκα χιλιάδες,
ἐκ φυλῆς Νεφθαλίμ
δώδεκα χιλιάδες,
ἐκ φυλῆς Μανασσῆ
δώδεκα χιλιάδες,

English from Greek

from the tribe of Asher,
twelve thousand;
from the tribe of Naphtali,
twelve thousand;
from the tribe of Manasseh,
twelve thousand;

Hebrew

משבט אשר
,שנים־עשר אלף
משבט נפתלי
,שנים־עשר אלף
משבט מנשה
שנים־עשר אלף

English from Hebrew

from the tribe of Asher,
twelve thousand;
from the tribe of Naphtali,
twelve thousand;
from the tribe of Menasheh,
twelve thousand;

7:7

Greek

ἐκ φυλῆς Συμεὼν
δώδεκα χιλιάδες,
ἐκ φυλῆς Λευί
δώδεκα χιλιάδες,
ἐκ φυλῆς Ἰσσαχάρ
δώδεκα χιλιάδες,

English from Greek

from the tribe of Simeon,
twelve thousand;
from the tribe of Levi,
twelve thousand;
from the tribe of Issachar,
twelve thousand;

Hebrew

משבט שמעון
,שנים־עשר אלף
משבט לוי
,שנים־עשר אלף
משבט יששכר
שנים־עשר אלף

English from Hebrew

from the tribe of Shim‘on,
twelve thousand;
from the tribe of Levi,
twelve thousand;
from the tribe of Yissakhar,
twelve thousand;

7:8

Greek

ἐκ φυλῆς Ζαβουλὼν
δώδεκα χιλιάδες,
ἐκ φυλῆς Ἰωσὴφ
δώδεκα χιλιάδες,

ἐκ φυλῆς Βενιαμίν
δώδεκα χιλιάδες ἐσφραγισμένοι.

English from Greek

from the tribe of Zebulun,
twelve thousand;
from the tribe of Joseph,
twelve thousand;
from the tribe of Benjamin,
twelve thousand sealed.

Hebrew

משבט זבולון
,שנים־עשר אלף
משבט יוסף
,שנים־עשר אלף
משבט בנימין
שנים־עשר אלף חתומים

English from Hebrew

from the tribe of Zevulun,
twelve thousand;
from the tribe of Yosef,
twelve thousand;
from the tribe of Binyamin,
twelve thousand sealed.

7:9

Greek

Μετὰ ταῦτα εἶδον,
καὶ ἰδού, ὄχλος πολύς,
ὃν ἀριθμῆσαι αὐτὸν
οὐδεὶς ἐδύνατο,
ἐκ παντὸς ἔθνους
καὶ φυλῶν
καὶ λαῶν
καὶ γλωσσῶν,
ἑστῶτες ἐνώπιον τοῦ θρόνου
καὶ ἐνώπιον τοῦ ἀρνίου,

περιβεβλημένοι στολὰς λευκάς,
καὶ φοίνικες ἐν ταῖς χερσὶν αὐτῶν.

English from Greek

After these things I looked,
and behold, a great multitude
which no one was able
to count,
from every nation
and tribes
and peoples
and tongues,
standing before the throne
and before the Lamb,
clothed in white robes,
and palm branches in their hands.

Hebrew

ואחרי זאת ראיתי,
והנה המון רב,
אשר אין איש יכול
למנות אותו,
מכל גוי
ושבטים
ועמים
ולשונות,
עומדים לפני הכסא
ולפני השה,
לבושים גלימות לבנות,
וכפות תמרים בידיהם

English from Hebrew

After this I saw,
and behold, a great multitude
which no one could
number,
from every nation
and tribes
and peoples
and tongues,
standing before the throne
and before the Lamb,

clothed with white garments,
and palm branches in their hands.

7:10

Greek

καὶ κράζουσιν φωνῇ μεγάλῃ λέγοντες·
Ἡ σωτηρία τῷ θεῷ ἡμῶν
τῷ καθημένῳ ἐπὶ τοῦ θρόνου
καὶ τῷ ἀρνίῳ.

English from Greek

And they cry with a loud voice, saying:
“Salvation to our God
who sits on the throne
and to the Lamb.”

Hebrew

והם קוראים בקול גדול לאמר:
הישועה לאלהינו
היושב על הכסא
ולשה

English from Hebrew

And they cry with a great voice, saying:
“Salvation belongs to our Elohim,
the One sitting on the throne,
and to the Lamb.”

7:11

Greek

καὶ πάντες οἱ ἄγγελοι
εἱστήκεισαν κύκλῳ τοῦ θρόνου
καὶ τῶν πρεσβυτέρων
καὶ τῶν τεσσάρων ζῴων,
καὶ ἔπεσαν ἐνώπιον τοῦ θρόνου

ἐπὶ τὰ πρόσωπα αὐτῶν,
καὶ προσεκύνησαν τῷ θεῷ,

English from Greek

And all the angels
were standing around the throne
and the elders
and the four living creatures,
and they fell before the throne
on their faces,
and worshiped God,

Hebrew

וכל המלאכים
עמדו סביב הכסא
והזקנים
וארבעת היצורים החיים,
ונפלו לפני הכסא
על פניהם,
והשתחוו לאלהים

English from Hebrew

And all the messengers
were standing around the throne
and the elders
and the four living beings,
and they fell before the throne
upon their faces,
and bowed to Elohim,

7:12

Greek

λέγοντες·
Ἀμήν·
ἡ εὐλογία
καὶ ἡ δόξα
καὶ ἡ σοφία
καὶ ἡ εὐχαριστία
καὶ ἡ τιμὴ

καὶ ἡ δύναμις
καὶ ἡ ἰσχύς
τῷ θεῷ ἡμῶν
εἰς τοὺς αἰῶνας τῶν αἰώνων·
ἀμήν.

English from Greek

saying:
"Amen—
the blessing
and the glory
and the wisdom
and the thanksgiving
and the honor
and the power
and the might
be to our God
unto the ages of the ages.
Amen."

Hebrew

:לאמר
—אמן
הברכה
והכבוד
והחכמה
וההודיה
והיקר
והגבורה
והעוז
לאלהינו
.לעולמי העולמים
אמן

English from Hebrew

saying:
"Amen—
the blessing
and the glory
and the wisdom
and the thanksgiving
and the honor

and the might
and the strength
be to our Elohim
forever and ever.
Amen.”

7:13

Greek

Καὶ ἀπεκρίθη εἷς ἐκ τῶν πρεσβυτέρων
λέγων μοι·
Οὗτοι οἱ περιβεβλημένοι
τὰς στολὰς τὰς λευκάς,
τίνες εἰσιν
καὶ πόθεν ἦλθον;

English from Greek

And one of the elders answered,
saying to me:
“These who are clothed
with the white robes,
who are they
and from where have they come?”

Hebrew

ויען אחד מן הזקנים
ויאמר אלי:
אלה הלבושים
בגלימות הלבנות,
מי הם
ומן־אנה באו ?

English from Hebrew

And one of the elders answered
and said to me:
“These who are clothed
in the white garments,
who are they,
and from where did they come?”

7:14

Greek

καὶ εἴρηκα αὐτῷ·
Κύριέ μου, σὺ οἶδας.
καὶ εἶπέν μοι·
Οὗτοί εἰσιν οἱ ἐρχόμενοι
ἐκ τῆς θλίψεως τῆς μεγάλης,
καὶ ἔπλυναν τὰς στολὰς αὐτῶν
καὶ ἐλεύκαναν αὐτὰς
ἐν τῷ αἵματι τοῦ ἀρνίου.

English from Greek

And I said to him:
“My lord, you know.”
And he said to me:
“These are the ones coming
out of the great tribulation,
and they washed their robes
and made them white
in the blood of the Lamb.

Hebrew

ואמרתי אליו:
אדני, אתה יודע.
ויאמר אלי:
אלה הם היוצאים
מן הצרה הגדולה,
וכבסו את גלימותיהם
והלבינו אותן
בדם השה

English from Hebrew

And I said to him:
“My master, you know.”
And he said to me:
“These are the ones coming out
of the great tribulation,
and they have washed their garments

and made them white
in the blood of the Lamb.

7:15

Greek

διὰ τοῦτό εἰσιν
ἐνώπιον τοῦ θρόνου τοῦ θεοῦ,
καὶ λατρεύουσιν αὐτῷ
ἡμέρας καὶ νυκτὸς
ἐν τῷ ναῷ αὐτοῦ,
καὶ ὁ καθήμενος ἐπὶ τοῦ θρόνου
σκηνώσει ἐπ᾽ αὐτούς.

English from Greek

For this reason they are
before the throne of God,
and they serve him
day and night
in his temple,
and the one sitting on the throne
will tabernacle over them.

Hebrew

לכן הם
,לפני כסא האלהים
ומשרתים אותו
יומם ולילה
,בהיכלו
והיושב על הכסא
ישכן עליהם

English from Hebrew

Therefore they are
before the throne of Elohim,
and they serve him
day and night
in his sanctuary,
and the One sitting on the throne
will spread his tent over them.

7:16

Greek

οὐ πεινάσουσιν ἔτι,
οὐδὲ διψήσουσιν ἔτι,
οὐδ᾽ μὴ πέσῃ ἐπ᾽ αὐτοὺς
ὁ ἥλιος
οὐδὲ πᾶν καῦμα·

English from Greek

They will not hunger any more,
nor will they thirst any more,
nor will the sun fall on them,
nor any heat;

Hebrew

לא ירעבו עוד,
ולא יצמאו עוד,
ולא יכה בהם
השמש
ולא כל חום

English from Hebrew

They will not hunger again,
nor will they thirst again,
nor will the sun strike them,
nor any heat.

7:17

Greek

ὅτι τὸ ἀρνίον
τὸ ἀνὰ μέσον τοῦ θρόνου
ποιμανεῖ αὐτούς,
καὶ ὁδηγήσει αὐτούς
ἐπὶ ζωῆς πηγὰς ὑδάτων·
καὶ ἐξαλείψει ὁ θεὸς

πᾶν δάκρυον
ἀπὸ τῶν ὀφθαλμῶν αὐτῶν.

English from Greek

for the Lamb
who is in the midst of the throne
will shepherd them,
and will guide them
to springs of waters of life;
and God will wipe away
every tear
from their eyes.

Hebrew

כי השה
אשר בתוך הכסא
,ירעה אותם
וינהלם
,אל מעיינות מי החיים
וימחה האלהים
כל דמעה
מעיניהם

English from Hebrew

for the Lamb
who is in the midst of the throne
will shepherd them,
and he will lead them
to springs of waters of life,
and Elohim will wipe away
every tear
from their eyes.

Revelation 8 – Seventh Seal and First Four Trumpets

8:1

Greek

Καὶ ὅτε ἤνοιξεν τὴν σφραγῖδα τὴν ἑβδόμην,
ἐγένετο σιγὴ ἐν τῷ οὐρανῷ
ὡς ἡμιώριον.

English from Greek

And when he opened the seventh seal,
there was silence in heaven
for about half an hour.

Hebrew

וכאשר פתח את החותם השביעי,
נהייתה דממה בשמים
כחצי שעה

English from Hebrew

And when he opened the seventh seal,
a silence came to be in the heavens
for about half an hour.

8:2

Greek

Καὶ εἶδον τοὺς ἑπτὰ ἀγγέλους
οἱ ἐνώπιον τοῦ θεοῦ ἑστήκασιν,
καὶ ἐδόθησαν αὐτοῖς
ἑπτὰ σάλπιγγες.

English from Greek

And I saw the seven angels
who stand before God,
and seven trumpets
were given to them.

Hebrew

וראיתי את שבעת המלאכים
העומדים לפני האלהים,
וניתנו להם
שבע חצוצרות

English from Hebrew

And I saw the seven messengers
who stand before Elohim,
and seven trumpets
were given to them.

8:3

Greek

Καὶ ἄλλος ἄγγελος ἦλθεν
καὶ ἐστάθη ἐπὶ τοῦ θυσιαστηρίου,
ἔχων λιβανωτὸν χρυσοῦν·
καὶ ἐδόθη αὐτῷ θυμιάματα πολλὰ
ἵνα δώσει ταῖς προσευχαῖς
τῶν ἁγίων πάντων
ἐπὶ τὸ θυσιαστήριον τὸ χρυσοῦν
τὸ ἐνώπιον τοῦ θρόνου.

English from Greek

And another angel came
and stood at the altar,
having a golden censer;
and much incense was given to him,
so that he might give it with the prayers
of all the saints
upon the golden altar
that is before the throne.

Hebrew

ומלאך אחר בא
ויעמוד על המזבח,
ובידו מחתה של זהב,
ונתנו לו קטרת רבה
כדי לתת עם התפילות
של כל הקדושים
על המזבח הזהב
אשר לפני הכסא

English from Hebrew

And another messenger came
and stood by the altar,
having a golden fire-pan,
and much incense was given to him
to add to the prayers
of all the holy ones
upon the golden altar
that is before the throne.

8:4

Greek

καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων
ταῖς προσευχαῖς τῶν ἁγίων
ἐκ χειρὸς τοῦ ἀγγέλου
ἐνώπιον τοῦ θεοῦ.

English from Greek

And the smoke of the incense,
with the prayers of the saints,
went up from the hand of the angel
before God.

Hebrew

ויעל עשן הקטרת
עם תפילות הקדושים
מיד המלאך
לפני האלהים

English from Hebrew

And the smoke of the incense
with the prayers of the holy ones
went up from the hand of the messenger
before Elohim.

8:5

Greek

Καὶ εἴληφεν ὁ ἄγγελος τὸν λιβανωτόν,
καὶ ἐγέμισεν αὐτὸν
ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου
καὶ ἔβαλεν εἰς τὴν γῆν·
καὶ ἐγένοντο βρονταί
καὶ φωναί
καὶ ἀστραπαί
καὶ σεισμός.

English from Greek

And the angel took the censer,
and filled it
from the fire of the altar,
and threw it to the earth;
and there were thunders
and voices
and lightnings
and an earthquake.

Hebrew

ויקח המלאך את המחתה,
וימלא אותה
מאש המזבח,
וישלך אל הארץ;
ויהי רעמים
וקולות
וברקים
ורעש

English from Hebrew

And the messenger took the fire-pan,
and filled it
from the fire of the altar,
and he cast it to the earth;
and there came thunders
and voices
and lightnings
and a shaking.

8:6

Greek

Καὶ οἱ ἑπτὰ ἄγγελοι
οἱ ἔχοντες τὰς ἑπτὰ σάλπιγγας
ἡτοίμασαν ἑαυτοὺς
ἵνα σαλπίσωσιν.

English from Greek

And the seven angels
who had the seven trumpets
prepared themselves
to sound.

Hebrew

ושבעת המלאכים
אשר להם שבע החצוצרות
הכינו את עצמם
לתקוע

English from Hebrew

And the seven messengers
who had the seven trumpets
made themselves ready
to blow.

8:7 – First Trumpet

Greek

Καὶ ὁ πρῶτος ἐσάλπισεν,
καὶ ἐγένετο χάλαζα καὶ πῦρ
μεμιγμένα ἐν αἵματι,
καὶ ἐβλήθη εἰς τὴν γῆν·
καὶ τὸ τρίτον τῆς γῆς
κατεκάη,
καὶ τὸ τρίτον τῶν δένδρων
κατεκάη,
καὶ πᾶς χόρτος χλωρὸς
κατεκάη.

English from Greek

And the first sounded,
 and there came hail and fire,
 mixed with blood,
 and it was thrown to the earth;
 and a third of the earth
 was burned up,
 and a third of the trees
 was burned up,
 and all green grass
 was burned up.

Hebrew

והראשון תקע,
ויהי ברד ואש
מעורבים בדם,
ונזרקו אל הארץ;
ושליש מן הארץ
נשרף,
ושליש מן העצים
נשרף,
וכל עשב ירוק
נשרף

English from Hebrew

And the first blew,
 and there came hail and fire
 mixed with blood,
 and they were cast upon the earth;
 and a third of the earth
 was burned,
 and a third of the trees
 was burned,
 and all green grass
 was burned.

8:8 – Second Trumpet

Greek

Καὶ ὁ δεύτερος ἄγγελος ἐσάλπισεν,
 καὶ ὡς ὄρος μέγα

πυρὶ καιόμενον
ἐβλήθη εἰς τὴν θάλασσαν·
καὶ ἐγένετο τὸ τρίτον τῆς θαλάσσης
αἷμα,

English from Greek

And the second angel sounded,
and something like a great mountain
burning with fire
was thrown into the sea;
and a third of the sea
became blood,

Hebrew

והמלאך השני תקע,
וכמו הר גדול
בוער באש
נזרק אל הים;
ושליש מן הים
נהפך לדם

English from Hebrew

And the second messenger blew,
and something like a great mountain
burning with fire
was cast into the sea;
and a third of the sea
became blood.

8:9

Greek

καὶ ἀπέθανεν τὸ τρίτον
τῶν κτισμάτων τῶν ἐν τῇ θαλάσσῃ,
τὰ ἔχοντα ψυχάς,
καὶ τὸ τρίτον τῶν πλοίων
διεφθάρησαν.

English from Greek

and a third
of the creatures in the sea,
those having life, died,
and a third of the ships
were destroyed.

Hebrew

ושליש
מן הבריות אשר בים,
אשר יש להן נפש, מתו,
ושליש מן האניות
נשחתו

English from Hebrew

and a third
of the creatures that are in the sea,
that have life, died,
and a third of the ships
were ruined.

8:10 – Third Trumpet

Greek

Καὶ ὁ τρίτος ἄγγελος ἐσάλπισεν,
καὶ ἔπεσεν ἐκ τοῦ οὐρανοῦ
ἀστὴρ μέγας
καιόμενος ὡς λαμπάς,
καὶ ἔπεσεν ἐπὶ τὸ τρίτον τῶν ποταμῶν
καὶ ἐπὶ τὰς πηγὰς τῶν ὑδάτων.

English from Greek

And the third angel sounded,
and a great star
fell from heaven,
burning like a torch,
and it fell on a third of the rivers
and on the springs of the waters.

Hebrew

והמלאך השלישי תקע,
ונפל מן השמים
כוכב גדול
בוער כמו לפיד,
ונפל על שליש מן הנהרות
ועל מעיינות המים

English from Hebrew

And the third messenger blew,
and a great star
fell from the heavens,
burning like a torch,
and it fell upon a third of the rivers
and upon the springs of waters.

8:11

Greek

καὶ τὸ ὄνομα τοῦ ἀστέρος
λέγεται Ὁ Ἄψινθος·
καὶ ἐγένετο τὸ τρίτον τῶν ὑδάτων
εἰς ἄψινθον,
καὶ πολλοὶ τῶν ἀνθρώπων
ἀπέθανον ἐκ τῶν ὑδάτων,
ὅτι ἐπικράνθησαν.

English from Greek

And the name of the star
is called Wormwood;
and a third of the waters
became wormwood,
and many of the men
died from the waters,
because they were made bitter.

Hebrew

ושם הכוכב
נקרא לענה,
ושליש מן המים
נהפכו ללענה,

ורבים מן האנשים
,מתו מן המים
כי נעשו מרים

English from Hebrew

And the name of the star
 is called La‘anah, Wormwood,
 and a third of the waters
 became wormwood,
 and many of the people
 died from the waters,
 because they were made bitter.

8:12 – Fourth Trumpet

Greek

Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισεν,
 καὶ ἐπλήγη τὸ τρίτον τοῦ ἡλίου
 καὶ τὸ τρίτον τῆς σελήνης
 καὶ τὸ τρίτον τῶν ἀστέρων,
 ἵνα σκοτισθῇ τὸ τρίτον αὐτῶν,
 καὶ ἡ ἡμέρα μὴ φάνῃ τὸ τρίτον αὐτῆς,
 καὶ ἡ νὺξ ὁμοίως.

English from Greek

And the fourth angel sounded,
 and a third of the sun
 and a third of the moon
 and a third of the stars
 were struck,
 so that a third of them would be darkened,
 and the day would not appear for a third of it,
 and likewise the night.

Hebrew

,והמלאך הרביעי תקע
והוכה שליש מן השמש
ושליש מן הירח
,ושליש מן הכוכבים
,למען יוחשך שליש מהם

ושלא תאיר היום שלישיתו,
וכן גם הלילה

English from Hebrew

And the fourth messenger blew,
and a third of the sun
and a third of the moon
and a third of the stars
was struck,
so that a third of them would be darkened,
and the day would not shine for its third part,
and likewise the night.

8:13

Greek

Καὶ εἶδον,
καὶ ἤκουσα ἑνὸς ἀετοῦ
πετομένου ἐν μεσουρανήματι
λέγοντος φωνῇ μεγάλῃ·
Οὐαί, οὐαί, οὐαί
τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς,
ἐκ τῶν λοιπῶν φωνῶν τῆς σάλπιγγος
τῶν τριῶν ἀγγέλων
τῶν μελλόντων σαλπίζειν.

English from Greek

And I looked,
and I heard one eagle
flying in mid-heaven,
saying with a loud voice:
“Woe, woe, woe
to those who dwell on the earth,
because of the remaining blasts of the trumpet
of the three angels
who are about to sound.”

Hebrew

וראיתי,
ושמעתי נשר אחד

עף במרום הרקיע,
הקורא בקול גדול:
אוי, אוי, אוי
ליושבי הארץ,
מפני קולות החצוצרה הנשארים
של שלושת המלאכים
העתידים לתקוע

English from Hebrew

And I saw,
and I heard an eagle
flying in the height of heaven,
crying with a great voice:
“Woe, woe, woe
to the dwellers upon the earth,
because of the remaining sounds of the trumpet
of the three messengers
who are about to blow.”

Revelation 9 – Fifth and Sixth Trumpets

9:1 – Fifth Trumpet

Greek

Καὶ ὁ πέμπτος ἄγγελος ἐσάλπισεν,
καὶ εἶδον ἀστέρα
ἐκ τοῦ οὐρανοῦ πεπτωκότα εἰς τὴν γῆν,
καὶ ἐδόθη αὐτῷ ἡ κλεὶς
τοῦ φρέατος τῆς ἀβύσσου.

English from Greek

And the fifth angel sounded,
and I saw a star
fallen from heaven to the earth,
and to him was given the key
of the shaft of the abyss.

Hebrew

והמלאך החמישי תקע,
וראיתי כוכב
נופל מן השמים אל הארץ,
וניתנה לו המפתח
של בור התהום

English from Hebrew

And the fifth messenger blew,
and I saw a star
fallen from the heavens to the earth,
and the key was given to him
of the pit of the abyss.

9:2

Greek

καὶ ἤνοιξεν τὸ φρέαρ τῆς ἀβύσσου,
καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέατος
ὡς καπνὸς καμίνου μεγάλης,
καὶ ἐσκοτώθη ὁ ἥλιος
καὶ ὁ ἀὴρ
ἐκ τοῦ καπνοῦ τοῦ φρέατος.

English from Greek

And he opened the shaft of the abyss,
and smoke went up out of the shaft
like the smoke of a great furnace,
and the sun was darkened
and the air
from the smoke of the shaft.

Hebrew

ויפתח את בור התהום,
ויעלה עשן מן הבור
כְּעֲשַׁן כבשן גדול,
והשמש הוחשך
והאויר
מן העשן אשר עלה מן הבור

English from Hebrew

And he opened the pit of the abyss,
and smoke came up from the pit
like the smoke of a great furnace,
and the sun was darkened
and the air
by the smoke that came up from the pit.

9:3

Greek

καὶ ἐκ τοῦ καπνοῦ
ἐξῆλθον ἀκρίδες εἰς τὴν γῆν,
καὶ ἐδόθη αὐταῖς ἐξουσία
ὡς ἔχουσιν ἐξουσίαν
οἱ σκορπιοὶ τῆς γῆς.

English from Greek

And out of the smoke
came locusts upon the earth,
and authority was given to them
as the scorpions of the earth
have authority.

Hebrew

ומן העשן
,יצאו ארבה על הארץ
וניתנה להם סמכות
כמו שיש סמכות
לעקרבים אשר בארץ

English from Hebrew

And out from the smoke
locusts came upon the earth,
and authority was given to them
like the authority
which the scorpions of the earth have.

9:4

Greek

καὶ ἐρρέθη αὐταῖς
ἵνα μὴ ἀδικήσωσιν τὸν χόρτον τῆς γῆς
οὐδὲ πᾶν χλωρὸν
οὐδὲ πᾶν δένδρον,
εἰ μὴ τοὺς ἀνθρώπους
οἵτινες οὐκ ἔχουσιν τὴν σφραγῖδα τοῦ θεοῦ
ἐπὶ τῶν μετώπων αὐτῶν.

English from Greek

And it was said to them
that they should not harm the grass of the earth,
nor any green thing,
nor any tree,
but only the men
who do not have the seal of God
on their foreheads.

Hebrew

ונאמר להם
,שלא יזיקו לעשב הארץ
,ולא לכל ירק
,ולא לכל עץ
כי אם לבני האדם
אשר אין להם חותם האלהים
על מצחותיהם

English from Hebrew

And it was said to them
not to harm the grass of the earth,
nor any green thing,
nor any tree,
but only the sons of man
who do not have the seal of Elohim
upon their foreheads.

9:5

Greek

καὶ ἐδόθη αὐτοῖς
ἵνα μὴ ἀποκτείνωσιν αὐτούς,
ἀλλ᾽ ἵνα βασανισθῶσιν μῆνας πέντε·
καὶ ὁ βασανισμὸς αὐτῶν
ὡς βασανισμὸς σκορπίου,
ὅταν παίσῃ ἄνθρωπον.

English from Greek

And it was given to them
that they should not kill them,
but that they should be tormented five months;
and their torment
was like the torment of a scorpion
when it strikes a man.

Hebrew

וניתן להם
,שלא יהרגו אותם
,אלא שיענו אותם חמישה חדשים
ויענויים
,כענוי עקרב
כאשר הוא מכה אדם

English from Hebrew

And it was given to them
not to kill them,
but that they should torment them for five months,
and their torment
is like the torment of a scorpion
when it strikes a man.

9:6

Greek

καὶ ἐν ταῖς ἡμέραις ἐκείναις
ζητήσουσιν οἱ ἄνθρωποι τὸν θάνατον
καὶ οὐ μὴ εὑρίσκωσιν αὐτόν,
καὶ ἐπιθυμήσουσιν ἀποθανεῖν,
καὶ φεύγει ὁ θάνατος
ἀπ᾽ αὐτῶν.

English from Greek

And in those days
men will seek death
and will by no means find it,
and they will long to die,
and death flees
from them.

Hebrew

ובימים ההם
יבקשו בני האדם את המות
ולא ימצאוהו,
ויחשקו למות,
והמות יברח
מִפְּנֵיהֶם

English from Hebrew

And in those days
the sons of man will seek death
and will not find it,
and they will desire to die,
and death will flee
from before them.

9:7

Greek

Καὶ τὰ ὁμοιώματα τῶν ἀκρίδων
ὅμοια ἵπποις ἡτοιμασμένοις εἰς πόλεμον,
καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν
ὡς στέφανοι ὅμοιοι χρυσῷ,
καὶ τὰ πρόσωπα αὐτῶν
ὡς πρόσωπα ἀνθρώπων·

English from Greek

And the likenesses of the locusts
were like horses prepared for war,
and on their heads
something like crowns resembling gold,

and their faces
were like faces of men.

Hebrew

ודמות הארבה
כדמות סוסים מוכנים למלחמה,
ועל ראשיהם
כְּעֲטָרוֹת דומות לזהב,
ופניהם
כפני אנשים

English from Hebrew

And the appearance of the locusts
was like horses made ready for battle,
and upon their heads
were like crowns that look like gold,
and their faces
were as the faces of men.

9:8

Greek

καὶ εἶχον τρίχας
ὡς τρίχας γυναικῶν,
καὶ οἱ ὀδόντες αὐτῶν
ὡς λεόντων ἦσαν,

English from Greek

and they had hair
like women’s hair,
and their teeth
were like lions’ teeth,

Hebrew

ושער להם
כְּשְׂעַר נשים,
ושניהם
כשיני אריות

English from Hebrew

and they had hair
 like the hair of women,
 and their teeth
 like the teeth of lions.

9:9

Greek

καὶ εἶχον θώρακας
 ὡς θώρακας σιδηροῦς,
 καὶ ἡ φωνὴ τῶν πτερύγων αὐτῶν
 ὡς φωνὴ ἁρμάτων
 ἵππων πολλῶν
 τρεχόντων εἰς πόλεμον.

English from Greek

and they had breastplates
 like breastplates of iron,
 and the sound of their wings
 was like the sound of chariots
 of many horses
 running to war.

Hebrew

וחזה להם כחזיונות שריון
,כשריוני ברזל
וקול כנפיהם
כקול מרכבות
סוסין רבים
הרצים למלחמה

English from Hebrew

and they had coverings on their chests
 like breastplates of iron,
 and the sound of their wings
 was like the sound of chariots
 of many horses
 running to battle.

9:10

Greek

καὶ ἔχουσιν οὐρὰς ὁμοίας σκορπίοις,
καὶ κέντρα ἐν ταῖς οὐραῖς αὐτῶν,
καὶ ἡ ἐξουσία αὐτῶν
ἀδικῆσαι τοὺς ἀνθρώπους
μῆνας πέντε.

English from Greek

And they have tails like scorpions,
and stings in their tails,
and their authority
is to harm men
five months.

Hebrew

וזנבות להם כדמות עקרבים,
ועוקצים בזנבותיהם,
וסמכותם
להזיק לבני האדם
חמישה חדשים

English from Hebrew

And they have tails in the form of scorpions,
and stings in their tails,
and their authority
is to harm the sons of man
five months.

9:11

Greek

ἔχουσιν ἐπ᾽ αὐτῶν βασιλέα
τὸν ἄγγελον τῆς ἀβύσσου,
ὄνομα αὐτῷ Ἑβραϊστὶ Ἀβαδδών,

καὶ ἐν τῇ Ἑλληνικῇ
ὄνομα ἔχει Ἀπολλύων.

English from Greek

They have over them a king,
the angel of the abyss;
his name in Hebrew is Abaddon,
and in the Greek
he has the name Apollyon.

Hebrew

ומלך עליהם
,מלאך התהום
,ושמו בעברית אבדון
וביוונית
שמו אפוליון

English from Hebrew

And they have a king over them,
the messenger of the abyss;
his name in Hebrew is Avedon,
and in the Greek
his name is Apollyon.

9:12

Greek

Ἡ οὐαὶ ἡ μία
ἀπῆλθεν·
ἰδοὺ ἔρχονται ἔτι δύο οὐαὶ
μετὰ ταῦτα.

English from Greek

The one woe
has passed;
behold, yet two woes
are coming after these things.

Hebrew

האוי האחד
;עבר
הנה עוד שני אוים
באים אחרי זאת

English from Hebrew

The first woe
 has passed;
 behold, two woes more
 are coming after this.

9:13 – Sixth Trumpet

Greek

Καὶ ὁ ἕκτος ἄγγελος ἐσάλπισεν,
 καὶ ἤκουσα φωνὴν μίαν
 ἐκ τῶν τεσσάρων κεράτων
 τοῦ θυσιαστηρίου τοῦ χρυσοῦ
 τοῦ ἐνώπιον τοῦ θεοῦ,

English from Greek

And the sixth angel sounded,
 and I heard one voice
 from the four horns
 of the golden altar
 that is before God,

Hebrew

,והמלאך השישי תקע
ושמעתי קול אחד
מן ארבע הקרנות
של מזבח הזהב
אשר לפני האלהים

English from Hebrew

And the sixth messenger blew,
 and I heard one voice
 from the four horns

of the golden altar
that is before Elohim,

9:14

Greek

λέγοντα τῷ ἕκτῳ ἀγγέλῳ
ὁ ἔχων τὴν σάλπιγγα·
Λῦσον τοὺς τέσσαρας ἀγγέλους
τοὺς δεδεμένους
ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ
Εὐφράτῃ.

English from Greek

saying to the sixth angel,
who had the trumpet:
“Loose the four angels
who are bound
at the great river
Euphrates.”

Hebrew

האומר אל המלאך השישי
אשר בידו החצוצרה:
התר את ארבעת המלאכים
הקשורים
על הנהר הגדול
פרת

English from Hebrew

saying to the sixth messenger
who has the trumpet:
“Release the four messengers
who are bound
at the great river
Perat, Euphrates.”

9:15

Greek

καὶ ἐλύθησαν οἱ τέσσαρες ἄγγελοι
οἱ ἡτοιμασμένοι
εἰς τὴν ὥραν
καὶ ἡμέραν
καὶ μῆνα
καὶ ἐνιαυτόν,
ἵνα ἀποκτείνωσιν
τὸ τρίτον τῶν ἀνθρώπων.

English from Greek

And the four angels were loosed,
who had been prepared
for the hour
and day
and month
and year,
in order to kill
a third of the men.

Hebrew

וישתחררו ארבעת המלאכים
המוכנים
לשעה
וליום
ולחודש
ולשנה,
למען יהרגו
שליש מן האנשים

English from Hebrew

And the four messengers were released,
who had been prepared
for the hour
and the day
and the month
and the year,
to kill
a third of mankind.

9:16

Greek

καὶ ὁ ἀριθμὸς τῶν στρατευμάτων
τοῦ ἱππικοῦ
δισμυριάδες μυριάδων·
ἤκουσα τὸν ἀριθμὸν αὐτῶν.

English from Greek

And the number of the armies
of the cavalry
was two myriads of myriads;
I heard their number.

Hebrew

ומספר מחנות
הרוכבים על הסוסים
שתי רבבות רבבות;
שמעתי את מספרם

English from Hebrew

And the number of the hosts
of the horsemen
was two myriads of myriads;
I heard their number.

9:17

Greek

καὶ οὕτως εἶδον τοὺς ἵππους
ἐν τῇ ὁράσει,
καὶ τοὺς καθημένους ἐπ᾽ αὐτούς,
ἔχοντας θώρακας πυρίνους
καὶ ὑακινθίνους
καὶ θειώδεις·
καὶ αἱ κεφαλαὶ τῶν ἵππων
ὡς κεφαλαὶ λεόντων,
καὶ ἐκ τῶν στομάτων αὐτῶν
ἐκπορεύεται πῦρ

καὶ καπνὸς
καὶ θεῖον.

English from Greek

And thus I saw the horses
in the vision,
and those sitting on them,
having breastplates fiery red
and hyacinth blue
and sulfurous;
and the heads of the horses
were like heads of lions,
and out of their mouths
come fire
and smoke
and sulfur.

Hebrew

וככה ראיתי את הסוסים
במחזה,
ואת היושבים עליהם,
לבושים שריוני אש
וכעין תְּכֵלֶת
וכגפרית;
וראשי הסוסים
כראשי אריות,
ומן פיהם
יוצא אש
ועשן
וגפרית

English from Hebrew

And thus I saw the horses
in the vision,
and those sitting upon them,
having breastplates of fire
and of blue like tekhelet
and like sulfur;
and the heads of the horses
were like the heads of lions,
and from their mouths
go out fire

and smoke
and sulfur.

9:18

Greek

ἀπὸ τῶν τριῶν πληγῶν τούτων
ἀπεκτάνθη τὸ τρίτον τῶν ἀνθρώπων,
ἐκ τοῦ πυρὸς
καὶ τοῦ καπνοῦ
καὶ τοῦ θείου
τοῦ ἐκπορευομένου
ἐκ τῶν στομάτων αὐτῶν.

English from Greek

By these three plagues
a third of the men was killed,
by the fire
and the smoke
and the sulfur
that came out
of their mouths.

Hebrew

על־ידי שלוש המכות האלה
נהרג שליש מן האנשים,
מן האש
ומן העשן
ומן הגפרית
היוצאים
מן פיהם

English from Hebrew

By these three blows
a third of mankind was killed,
by the fire
and the smoke
and the sulfur
that go out
from their mouths.

9:19

Greek

ἡ γὰρ ἐξουσία τῶν ἵππων
ἐν τῷ στόματι αὐτῶν ἐστὶν
καὶ ἐν ταῖς οὐραῖς αὐτῶν,
αἱ γὰρ οὐραὶ αὐτῶν
ὅμοιαι ὄφεσιν,
ἔχουσαι κεφαλάς,
καὶ ἐν αὐταῖς
ἀδικοῦσιν.

English from Greek

For the authority of the horses
is in their mouth
and in their tails,
for their tails
are like serpents,
having heads,
and with them
they harm.

Hebrew

כי סמכות הסוסים
בפיהם
,ובזנבותיהם
כי זנבותיהם
,דומים לנחשים
,וראשים להם
ובהם
הם מזיקים

English from Hebrew

For the authority of the horses
is in their mouths
and in their tails,
for their tails
are like serpents,
and they have heads,

and with them
they harm.

9:20

Greek

Καὶ οἱ λοιποὶ τῶν ἀνθρώπων,
οἳ οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις,
οὐδὲ μετενόησαν
ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν,
ἵνα μὴ προσκυνήσωσιν τὰ δαιμόνια
καὶ τὰ εἴδωλα τὰ χρυσᾶ
καὶ τὰ ἀργυρᾶ
καὶ τὰ χαλκᾶ
καὶ τὰ λίθινα
καὶ τὰ ξύλινα,
ἃ οὔτε βλέπειν
δύνανται
οὔτε ἀκούειν
οὔτε περιπατεῖν·

English from Greek

And the rest of the men,
who were not killed by these plagues,
did not repent
of the works of their hands,
so as not to worship the demons
and the idols of gold
and of silver
and of bronze
and of stone
and of wood,
which can neither see
nor hear
nor walk;

Hebrew

ושאר בני האדם
,אשר לא נהרגו במכות האלה
לא שבו בתשובה

ממעשה ידיהם,
מלבלתי השתחוות לשדים
ולפסילים של זהב
וכסף
ונחשת
ואבן
ועץ,
אשר אינם יכולים
לראות
ולשמוע
ולהתהלך

English from Hebrew

And the rest of mankind,
who were not killed by these plagues,
did not turn in repentance
from the works of their hands,
from bowing to the demons
and to the idols of gold
and silver
and bronze
and stone
and wood,
which are not able
to see,
or to hear,
or to walk.

9:21

Greek

καὶ οὐ μετενόησαν
ἐκ τῶν φόνων αὐτῶν
οὔτε ἐκ τῶν φαρμακειῶν αὐτῶν
οὔτε ἐκ τῆς πορνείας αὐτῶν
οὔτε ἐκ τῶν κλεμμάτων αὐτῶν.

English from Greek

And they did not repent
of their murders

nor of their sorceries
nor of their sexual immorality
nor of their thefts.

Hebrew

ולא שבו בתשובה
מרצחותיהם,
ולא מכשפיהם,
ולא מזנותיהם,
ולא מגנבותיהם

English from Hebrew

And they did not repent
of their murders,
nor of their enchantments,
nor of their harlotries,
nor of their thefts.

Revelation 10 – The Mighty Messenger and the Little Scroll

10:1

Greek

Καὶ εἶδον ἄλλον ἄγγελον ἰσχυρὸν
καταβαίνοντα ἐκ τοῦ οὐρανοῦ,
περιβεβλημένον νεφέλην,
καὶ ἡ ἶρις ἐπὶ τὴν κεφαλὴν αὐτοῦ,
καὶ τὸ πρόσωπον αὐτοῦ
ὡς ὁ ἥλιος,
καὶ οἱ πόδες αὐτοῦ
ὡς στῦλοι πυρός.

English from Greek

And I saw another mighty angel
coming down out of heaven,
clothed with a cloud,

and the rainbow was upon his head,
and his face
was like the sun,
and his feet
like pillars of fire.

Hebrew

וראיתי מלאך גבור אחר
יורד מן השמים,
מלובש בענן,
וקשת על ראשו,
ופניו
כשמש,
ורגליו
כעמודי אש

English from Hebrew

And I saw another mighty messenger
coming down from the heavens,
clothed with a cloud,
and a bow of colors upon his head,
and his face
like the sun,
and his feet
like pillars of fire.

10:2

Greek

καὶ ἔχων ἐν τῇ χειρὶ αὐτοῦ
βιβλαρίδιον ἀνεῳγμένον·
καὶ ἔθηκεν τὸν πόδα αὐτοῦ τὸν δεξιὸν
ἐπὶ τῆς θαλάσσης,
τὸν δὲ εὐώνυμον
ἐπὶ τῆς γῆς,

English from Greek

and he had in his hand
a little scroll opened;
and he set his right foot

on the sea,
and his left
on the land,

Hebrew

ובידו
,מגילה קטנה פתוחה
וישם את רגלו הימנית
,על הים
ואת השמאלית
על הארץ

English from Hebrew

and in his hand
was a little opened scroll,
and he placed his right foot
upon the sea,
and the left
upon the land.

10:3

Greek

καὶ ἔκραξεν φωνῇ μεγάλῃ
ὡς λέων μυκᾶται·
καὶ ὅτε ἔκραξεν,
ἐλάλησαν αἱ ἑπτὰ βρονταὶ
τὰς ἑαυτῶν φωνάς.

English from Greek

and he cried with a loud voice,
as a lion roars;
and when he cried,
the seven thunders
uttered their own voices.

Hebrew

,ויקרא בקול גדול
,כאשר שואג אריה

וכאשר קרא,
דברו שבעת הרעמים
את קולותיהם

English from Hebrew

and he cried with a great voice,
as a lion roars,
and when he cried,
the seven thunders
spoke their voices.

10:4

Greek

καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ βρονταί,
ἤμην μέλλων γράφειν·
καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ
λέγουσαν·
Σφράγισον ἃ ἐλάλησαν αἱ ἑπτὰ βρονταί,
καὶ μὴ αὐτὰ γράψῃς.

English from Greek

And when the seven thunders spoke,
I was about to write;
and I heard a voice from heaven
saying,
“Seal up the things which the seven thunders spoke,
and do not write them.”

Hebrew

וכאשר דברו שבעת הרעמים,
הייתי עומד לכתוב,
ושמעתי קול מן השמים
אומר:
חתום את אשר דברו שבעת הרעמים,
ואל תכתוב אותם

English from Hebrew

And when the seven thunders spoke,
I was about to write,
and I heard a voice from the heavens
saying:
“Seal up what the seven thunders have spoken,
and do not write them.”

10:5

Greek

Καὶ ὁ ἄγγελος ὃν εἶδον
ἑστῶτα ἐπὶ τῆς θαλάσσης
καὶ ἐπὶ τῆς γῆς
ἦρεν τὴν χεῖρα αὐτοῦ τὴν δεξιὰν
εἰς τὸν οὐρανόν,

English from Greek

And the angel whom I saw
standing on the sea
and on the land
lifted up his right hand
to heaven,

Hebrew

והמלאך אשר ראיתי
עומד על הים
ועל הארץ,
הרימו ידו הימנית
אל השמים

English from Hebrew

And the messenger whom I saw
standing upon the sea
and upon the land
lifted his right hand
to the heavens,

10:6

Greek

καὶ ὤμοσεν ἐν τῷ ζῶντι
εἰς τοὺς αἰῶνας τῶν αἰώνων,
ὃς ἔκτισεν τὸν οὐρανὸν
καὶ τὰ ἐν αὐτῷ,
καὶ τὴν γῆν
καὶ τὰ ἐν αὐτῇ,
καὶ τὴν θάλασσαν
καὶ τὰ ἐν αὐτῇ,
ὅτι χρόνος οὐκέτι ἔσται,

English from Greek

and swore by the One who lives
unto the ages of the ages,
who created the heaven
and the things in it,
and the earth
and the things in it,
and the sea
and the things in it,
that there will be delay no longer,

Hebrew

וישבע בחי
לעולמי העולמים,
אשר ברא את השמים
ואשר בהם,
ואת הארץ
ואשר בה,
ואת הים
ואשר בו,
כי לא יהיה עוד עיכוב

English from Hebrew

and he swore by the Living One
forever and ever,
who created the heavens
and what is in them,
and the earth
and what is in it,
and the sea

and what is in it,
that there will be no more delay.

10:7

Greek

ἀλλ᾽ ἐν ταῖς ἡμέραις τῆς φωνῆς
τοῦ ἑβδόμου ἀγγέλου,
ὅταν μέλλῃ σαλπίζειν,
καὶ ἐτελέσθη
τὸ μυστήριον τοῦ θεοῦ,
ὡς εὐηγγέλισεν
τοὺς ἑαυτοῦ δούλους
τοὺς προφήτας.

English from Greek

but in the days of the voice
of the seventh angel,
when he is about to sound,
the mystery of God
will also be finished,
as he announced as good news
to his own servants,
the prophets.

Hebrew

אלא בימי קול
המלאך השביעי,
כאשר יעתיד לתקוע,
יושלם גם
סוד האלהים,
כפי שבישר
לעבדיו
הנביאים

English from Hebrew

but in the days of the voice
of the seventh messenger,
when he is about to blow,
then the mystery of Elohim

will be completed,
as he brought good tidings
to his servants
the prophets.

10:8

Greek

Καὶ ἡ φωνὴ ἣν ἤκουσα
ἐκ τοῦ οὐρανοῦ
πάλιν λαλοῦσαν μετ᾽ ἐμοῦ
καὶ λέγουσαν·
Ὕπαγε, λάβε τὸ βιβλαρίδιον
τὸ ἠνεῳγμένον
ἐν τῇ χειρὶ τοῦ ἀγγέλου
τοῦ ἑστῶτος ἐπὶ τῆς θαλάσσης
καὶ ἐπὶ τῆς γῆς.

English from Greek

And the voice which I heard
from heaven
was speaking with me again
and saying,
“Go, take the little scroll
that is opened
in the hand of the angel
who stands on the sea
and on the land.”

Hebrew

והקול אשר שמעתי
מן השמים
שוב דיבר עמדי
ויאמר:
לך, קח את המגילה הקטנה
הפתוחה
ביד המלאך
העומד על הים
ועל הארץ

English from Hebrew

And the voice that I had heard
from the heavens
spoke again with me
and said:
“Go, take the little scroll
that is opened
in the hand of the messenger
who stands upon the sea
and upon the land.”

10:9

Greek

καὶ ἀπῆλθα πρὸς τὸν ἄγγελον,
λέγων αὐτῷ
δοῦναί μοι τὸ βιβλαρίδιον.
καὶ λέγει μοι·
Λάβε καὶ κατάφαγε αὐτό,
καὶ πικρανεῖ σου τὴν κοιλίαν,
ἀλλὰ ἐν τῷ στόματί σου
ἔσται γλυκὺ
ὡς μέλι.

English from Greek

And I went to the angel,
saying to him
to give me the little scroll.
And he says to me,
“Take it and eat it up,
and it will make your belly bitter,
but in your mouth
it will be sweet
like honey.”

Hebrew

והלכתי אל המלאך,
ואמרתי אליו
לתת לי את המגילה הקטנה,

ויאמר אלי:
קח ואכול אותה,
ותמריר את בטנך,
אך בפיך
תהיה מתוקה
כדבש

English from Hebrew

And I went to the messenger
 and said to him
 to give me the little scroll,
 and he said to me:
 “Take and eat it,
 and it will make your belly bitter,
 but in your mouth
 it will be sweet
 like honey.”

10:10

Greek

καὶ ἔλαβον τὸ βιβλαρίδιον
 ἐκ τῆς χειρὸς τοῦ ἀγγέλου
 καὶ κατέφαγον αὐτό,
 καὶ ἦν ἐν τῷ στόματί μου
 ὡς μέλι γλυκύ·
 καὶ ὅτε ἔφαγον αὐτό,
 ἐπικράνθη ἡ κοιλία μου.

English from Greek

And I took the little scroll
 out of the hand of the angel
 and ate it up,
 and it was in my mouth
 sweet like honey;
 and when I had eaten it,
 my belly was made bitter.

Hebrew

ואקח את המגילה הקטנה
מיד המלאך
ואכלה,
והיתה בפי
מתוקה כדבש,
וכאשר אכלתיה,
מרה בטני

English from Hebrew

And I took the little scroll
from the hand of the messenger
and I ate it,
and in my mouth
it was sweet like honey,
but when I had eaten it,
my belly became bitter.

10:11

Greek

καὶ λέγουσιν μοι·
Δεῖ σε πάλιν προφητεῦσαι
ἐπὶ λαοῖς
καὶ ἔθνεσιν
καὶ γλώσσαις
καὶ βασιλεῦσιν πολλοῖς.

English from Greek

And they say to me,
“You must again prophesy
over many peoples
and nations
and tongues
and kings.”

Hebrew

ויאמרו אלי:
עליך לשוב לנבא
על עמים רבים
וגויים

ולשונות
ומלכים רבים

English from Hebrew

And they said to me:
“You must prophesy again
over many peoples,
and nations,
and tongues,
and many kings.”

Revelation 11 – The Two Witnesses and the Seventh Trumpet

11:1

Greek

Καὶ ἐδόθη μοι κάλαμος
ὅμοιος ῥάβδῳ,
καὶ ἐρρέθη·
Ἔγειρε καὶ μέτρησον τὸν ναὸν τοῦ θεοῦ
καὶ τὸ θυσιαστήριον
καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ.

English from Greek

And a reed
like a rod was given to me,
and it was said,
“Rise and measure the temple of God
and the altar
and those who worship in it.

Hebrew

ונתן לי קנה
דומה למטה,
ונאמר:
קום ומדוד את היכל האלהים

ואת המזבח
ואת המשתחווים בו

English from Hebrew

And a reed
like a staff was given to me,
and it was said:
“Arise and measure the heikhal of Elohim,
and the altar,
and those who bow in it.

11:2

Greek

καὶ τὴν αὐλὴν τὴν ἔξωθεν τοῦ ναοῦ
ἔκβαλε ἔξωθεν
καὶ μὴ αὐτὴν μετρήσῃς,
ὅτι ἐδόθη τοῖς ἔθνεσιν,
καὶ τὴν πόλιν τὴν ἁγίαν
πατήσουσιν μῆνας τεσσεράκοντα δύο.

English from Greek

And the court that is outside the temple
leave out and do not measure it,
for it has been given to the nations,
and they will trample the holy city
for forty-two months.

Hebrew

ואת החצר אשר מחוץ להיכל
השלך החוצה
,ואל תמדוד אותה
,כי ניתנה לגויים
והם ירמסו את העיר הקדושה
ארבעים ושניים חדש

English from Hebrew

But the court that is outside the heikhal
cast out and do not measure it,

for it has been given to the goyim,
and they will trample the holy city
for forty-two months.

11:3

Greek

καὶ δώσω τοῖς δυσὶν μάρτυσίν μου,
καὶ προφητεύσουσιν ἡμέρας
χίλια διακόσια ἑξήκοντα,
περιβεβλημένοι σάκκους.

English from Greek

And I will give to my two witnesses,
and they will prophesy
one thousand two hundred sixty days,
clothed in sackcloth.”

Hebrew

ואתן לשני עדי,
והם ינבאו
אלף מאתים ושישים יום,
לבושים שק

English from Hebrew

And I will grant to my two witnesses,
and they will prophesy
one thousand two hundred and sixty days,
clothed in sackcloth.

11:4

Greek

οὗτοί εἰσιν αἱ δύο ἐλαῖαι
καὶ αἱ δύο λυχνίαι
αἱ ἐνώπιον τοῦ κυρίου τῆς γῆς
ἑστῶτες.

English from Greek

These are the two olive trees
and the two lampstands
standing before the Lord
of the earth.

Hebrew

אלה הם שני הזיתים
ושתי המנורות
העומדים לפני אדון
הארץ

English from Hebrew

These are the two olive trees
and the two lampstands
standing before the Adon
of the earth.

11:5

Greek

καὶ εἴ τις αὐτοὺς θέλει ἀδικῆσαι,
πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν
καὶ κατεσθίει τοὺς ἐχθροὺς αὐτῶν·
καὶ εἴ τις θελήσῃ αὐτοὺς ἀδικῆσαι,
οὕτως δεῖ αὐτὸν ἀποκτανθῆναι.

English from Greek

And if anyone desires to harm them,
fire goes out from their mouth
and devours their enemies;
and if anyone desires to harm them,
thus he must be killed.

Hebrew

ואם יחפוץ איש להזיק להם,
אש יוצאת מפיהם
ואוכלת את אויביהם,

ואם יחפוץ איש להזיק להם,
כן עליו להיהרג

English from Hebrew

And if anyone wishes to harm them,
fire comes out of their mouths
and consumes their enemies,
and if anyone desires to harm them,
thus he must be killed.

11:6

Greek

οὗτοι ἔχουσιν τὴν ἐξουσίαν
κλεῖσαι τὸν οὐρανόν,
ἵνα μὴ βρέχῃ ὑετὸς
τῶν ἡμερῶν τῆς προφητείας αὐτῶν·
καὶ ἐξουσίαν ἔχουσιν ἐπὶ τῶν ὑδάτων
στρέφειν αὐτὰ εἰς αἷμα,
καὶ πατάξαι τὴν γῆν
ἐν πάσῃ πληγῇ,
ὁσάκις ἐὰν θελήσωσιν.

English from Greek

These have authority
to shut the heaven,
so that no rain may fall
during the days of their prophecy;
and they have authority over the waters
to turn them into blood,
and to strike the earth
with every plague,
as often as they will.

Hebrew

אלה יש להם סמכות
לסגור את השמים,
שלא ירד גשם
בימי נבואתם,
וסמכות על המים

להפכם לדם,
ולהכות את הארץ
בכל מכה,
כל אימת שיחפצו

English from Hebrew

These have authority
to shut the heavens,
so that no rain will fall
in the days of their prophecy,
and authority over the waters
to turn them into blood,
and to strike the earth
with every plague,
whenever they desire.

11:7

Greek

Καὶ ὅταν τελέσωσιν
τὴν μαρτυρίαν αὐτῶν,
τὸ θηρίον τὸ ἀναβαῖνον
ἐκ τῆς ἀβύσσου
ποιήσει μετ᾽ αὐτῶν πόλεμον,
καὶ νικήσει αὐτούς
καὶ ἀποκτενεῖ αὐτούς.

English from Greek

And when they have finished
their testimony,
the beast that comes up
out of the abyss
will make war with them,
and will overcome them
and kill them.

Hebrew

וכאשר ישלימו
את עדותם,
החיה העולה

מן התהום
,תעשה עמהם מלחמה
ותנצח אותם
ותהרגם

English from Hebrew

And when they complete
their testimony,
the beast that comes up
from the abyss
will make war against them,
and will overcome them
and kill them.

11:8

Greek

καὶ τὸ πτῶμα αὐτῶν
ἐπὶ τῆς πλατείας τῆς πόλεως τῆς μεγάλης,
ἥτις καλεῖται πνευματικῶς
Σόδομα καὶ Αἴγυπτος,
ὅπου καὶ ὁ κύριος αὐτῶν
ἐσταυρώθη.

English from Greek

And their corpse
will be on the street of the great city,
which spiritually is called
Sodom and Egypt,
where also their Lord
was crucified.

Hebrew

וגוייתם
,תהיה ברחובה של העיר הגדולה
הנקראת ברוח
,סדום ומצרים
שבה גם אדונם
נצלב

English from Hebrew

And their dead body
will lie in the street of the great city,
which is called spiritually
Sodom and Egypt,
where also their Adon
was crucified.

11:9

Greek

καὶ βλέπουσιν ἐκ τῶν λαῶν
καὶ φυλῶν
καὶ γλωσσῶν
καὶ ἐθνῶν
τὸ πτῶμα αὐτῶν
ἡμέρας τρεῖς καὶ ἥμισυ,
καὶ τὰ πτώματα αὐτῶν
οὐκ ἀφιῶσιν
τεθῆναι εἰς μνῆμα.

English from Greek

And from the peoples
and tribes
and tongues
and nations
they look at their corpse
for three and a half days,
and they do not allow
their corpses
to be placed into a tomb.

Hebrew

ומבני עמים
ושבטים
ולשונות
וגויים
יראו את גווייתם
,שלושה ימים וחצי

ולא יתנו
לגוויותיהם
להיות נתונות לקבר

English from Hebrew

And from the peoples
and tribes
and tongues
and nations
they will look at their body
for three days and a half,
and they will not permit
their bodies
to be laid in a grave.

11:10

Greek

καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς
χαίρουσιν ἐπ᾽ αὐτοῖς
καὶ εὐφραίνονται,
καὶ δῶρα πέμψουσιν ἀλλήλοις,
ὅτι οὗτοι οἱ δύο προφῆται
ἐβασάνισαν
τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.

English from Greek

And those who dwell on the earth
rejoice over them
and celebrate,
and they will send gifts to one another,
because these two prophets
tormented
those who dwell on the earth.

Hebrew

ויושבי הארץ
ישמחו עליהם
ויתענגו,
וישלחו מתנות איש לרעהו,

כי שני הנביאים האלה
ייסרו
את יושבי הארץ

English from Hebrew

And the dwellers upon the earth
will rejoice over them
and be glad,
and will send gifts each to his fellow,
because these two prophets
tormented
those who dwell upon the earth.

11:11

Greek

Καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ἥμισυ
πνεῦμα ζωῆς ἐκ τοῦ θεοῦ
εἰσῆλθεν ἐν αὐτοῖς,
καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν,
καὶ φόβος μέγας
ἐπέπεσεν ἐπὶ τοὺς θεωροῦντας αὐτούς.

English from Greek

And after the three and a half days
a breath of life from God
entered into them,
and they stood upon their feet,
and great fear
fell upon those who were watching them.

Hebrew

ואחרי שלושת הימים וחצי
רוח חיים מאת האלהים
,באה בהם
,ויקומו על רגליהם
ופחד גדול
נפל על הרואים אותם

English from Hebrew

And after the three days and a half,
a spirit of life from Elohim
came into them,
and they stood on their feet,
and a great fear
fell upon those who saw them.

11:12

Greek

καὶ ἤκουσαν φωνὴν μεγάλην
ἐκ τοῦ οὐρανοῦ
λέγουσαν αὐτοῖς·
Ἀνάβητε ὧδε.
καὶ ἀνέβησαν εἰς τὸν οὐρανὸν
ἐν τῇ νεφέλῃ,
καὶ ἐθεώρησαν αὐτοὺς
οἱ ἐχθροὶ αὐτῶν.

English from Greek

And they heard a loud voice
from heaven
saying to them,
“Come up here.”
And they went up into heaven
in the cloud,
and their enemies
watched them.

Hebrew

ושמעו קול גדול
מן השמים
אומר להם:
.עלו הנה
ויעלו אל השמים
,בתוך הענן
ואויביהם
ראו אותם

English from Hebrew

And they heard a great voice
 from the heavens
 saying to them:
 “Come up here.”
 And they went up into the heavens
 in the cloud,
 and their enemies
 looked upon them.

11:13

Greek

Καὶ ἐν ἐκείνῃ τῇ ὥρᾳ
 ἐγένετο σεισμὸς μέγας,
 καὶ τὸ δέκατον τῆς πόλεως
 ἔπεσεν,
 καὶ ἀπεκτάνθησαν ἐν τῷ σεισμῷ
 ὀνόματα ἀνθρώπων χιλιάδες ἑπτά,
 καὶ οἱ λοιποὶ ἔμφοβοι ἐγένοντο
 καὶ ἔδωκαν δόξαν
 τῷ θεῷ τοῦ οὐρανοῦ.

English from Greek

And in that hour
 there was a great earthquake,
 and a tenth of the city
 fell,
 and in the earthquake
 seven thousand persons
 were killed,
 and the rest became terrified
 and gave glory
 to the God of heaven.

Hebrew

ובאותה שעה
,היה רעש גדול
ועשירית מן העיר
,נפלה
ובָרעש

נהרגו שבעת אלפים נפש אדם,
והנשארים נבהלו
ונתנו כבוד
לאלהי השמים

English from Hebrew

And in that hour
there was a great shaking,
and a tenth of the city
fell,
and in the shaking
seven thousand souls of men
were killed,
and the rest were afraid
and gave glory
to the Elohim of the heavens.

11:14

Greek

Ἡ οὐαὶ ἡ δευτέρα
ἀπῆλθεν·
ἰδοὺ ἔρχεται ἡ οὐαὶ ἡ τρίτη
ταχύ.

English from Greek

The second woe
has passed;
behold, the third woe
is coming quickly.

Hebrew

האוי השני
;עבר
הנה האוי השלישי
בא במהרה

English from Hebrew

The second woe
has passed;
behold, the third woe
is coming swiftly.

11:15 – Seventh Trumpet

Greek

Καὶ ὁ ἕβδομος ἄγγελος ἐσάλπισεν,
καὶ ἐγένοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ
λέγουσαι·
Ἐγένετο ἡ βασιλεία τοῦ κόσμου
τοῦ κυρίου ἡμῶν
καὶ τοῦ χριστοῦ αὐτοῦ,
καὶ βασιλεύσει
εἰς τοὺς αἰῶνας τῶν αἰώνων.

English from Greek

And the seventh angel sounded,
and loud voices occurred in heaven
saying,
“The kingdom of the world
has become that of our Lord
and of his Christ,
and he will reign
unto the ages of the ages.”

Hebrew

והמלאך השביעי תקע,
ויהיו קולות גדולים בשמים
האומרים:
היתה מלכות העולם
לאדוננו
ולמשיחו,
והוא ימלוך
לעולמי העולמים

English from Hebrew

And the seventh messenger blew,
and great voices were in the heavens

saying:
“The kingdom of the world
has become our Adon’s
and his Messiah’s,
and he will reign
forever and ever.”

11:16

Greek

καὶ οἱ εἴκοσι τέσσαρες πρεσβύτεροι
οἱ ἐνώπιον τοῦ θεοῦ
καθήμενοι ἐπὶ τοὺς θρόνους αὐτῶν
ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν
καὶ προσεκύνησαν τῷ θεῷ,

English from Greek

And the twenty-four elders
who sit before God
on their thrones
fell on their faces
and worshiped God,

Hebrew

ועשרים וארבעה הזקנים
היושבים לפני האלהים
על כסאותיהם
נפלו על פניהם
והשתחוו לאלהים

English from Hebrew

And the twenty-four elders
who sit before Elohim
on their thrones
fell upon their faces
and bowed to Elohim,

11:17

Greek

λέγοντες·
Εὐχαριστοῦμέν σοι, κύριε ὁ θεὸς ὁ παντοκράτωρ,
ὁ ὢν καὶ ὁ ἦν,
ὅτι εἴληφας τὴν δύναμίν σου τὴν μεγάλην
καὶ ἐβασίλευσας.

English from Greek

saying,
"We give you thanks, Lord God Almighty,
the one who is and who was,
because you have taken your great power
and have begun to reign.

Hebrew

לאמר:
מודים אנחנו לך, אדני אלהים שדי,
האשר הוא ואשר היה,
כי לקחת את גבורתך הגדולה
והתחלת למלוך

English from Hebrew

saying:
"We give thanks to you, Adonai Elohim Shaddai,
who is and who was,
for you have taken your great might
and have begun to reign.

11:18

Greek

καὶ τὰ ἔθνη ὠργίσθησαν,
καὶ ἦλθεν ἡ ὀργή σου
καὶ ὁ καιρὸς τῶν νεκρῶν
κριθῆναι,
καὶ δοῦναι τὸν μισθὸν τοῖς δούλοις σου
τοῖς προφήταις
καὶ τοῖς ἁγίοις
καὶ τοῖς φοβουμένοις τὸ ὄνομά σου,

τοῖς μικροῖς
καὶ τοῖς μεγάλοις,
καὶ διαφθεῖραι
τοὺς διαφθείροντας τὴν γῆν.

English from Greek

And the nations were enraged,
and your wrath came,
and the time of the dead
to be judged,
and to give the reward to your servants
the prophets
and the saints
and those who fear your name,
the small
and the great,
and to destroy
those who are destroying the earth.”

Hebrew

והגויים רגזו,
ובאה חמתך,
והעת באה למתים
להישפט,
ולתת השכר לעבדיך
הנביאים
והקדושים
וליראי שמך,
לקטנים
ולגדולים,
ולהשחית
את המשחיתים את הארץ

English from Hebrew

And the nations raged,
and your wrath came,
and the time for the dead
to be judged,
and to give the reward to your servants
the prophets,
and the holy ones,
and those who fear your name,

the small
and the great,
and to destroy
those who corrupt the earth.”

11:19

Greek

Καὶ ἠνοίγη ὁ ναὸς τοῦ θεοῦ
ὁ ἐν τῷ οὐρανῷ,
καὶ ὤφθη ἡ κιβωτὸς τῆς διαθήκης αὐτοῦ
ἐν τῷ ναῷ αὐτοῦ,
καὶ ἐγένοντο ἀστραπαί
καὶ φωναί
καὶ βρονταί
καὶ σεισμός
καὶ χάλαζα μεγάλη.

English from Greek

And the temple of God
which is in heaven was opened,
and the ark of his covenant
was seen in his temple;
and there were lightnings
and voices
and thunders
and an earthquake
and great hail.

Hebrew

ונפתח היכל האלהים
,אשר בשמים
ונראתה ארון בריתו
,בהיכלו
ויהיו ברקים
וקולות
ורעמים
ורעש
וברד גדול

English from Hebrew

And the heikhal of Elohim
which is in the heavens was opened,
and the ark of his covenant
was seen in his heikhal,
and there were lightnings
and voices
and thunders
and a shaking
and great hail.

Revelation 12 – The Woman, the Child, and the Dragon

12:1

Greek

Καὶ σημεῖον μέγα ὤφθη ἐν τῷ οὐρανῷ,
γυνὴ περιβεβλημένη τὸν ἥλιον,
καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς,
καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς
στέφανος ἀστέρων δώδεκα.

English from Greek

And a great sign appeared in heaven:
a woman clothed with the sun,
and the moon under her feet,
and on her head
a crown of twelve stars.

Hebrew

ונראה אות גדול בשמים:
,אשה לבושה בשמש
,והירח תחת רגליה
ועל ראשה
עטרת שנים־עשר כוכבים

English from Hebrew

And a great sign was seen in the heavens:
 a woman clothed with the sun,
 and the moon under her feet,
 and on her head
 a crown of twelve stars.

12:2

Greek

καὶ ἐν γαστρὶ ἔχουσα,
 καὶ κράζει ὠδίνουσα
 καὶ βασανιζομένη τεκεῖν.

English from Greek

And being with child,
 she cries out in birth pains
 and in torment to give birth.

Hebrew

והיא הרה בבטנה,
והיא צועקת בחבלי לידה
ומתייסרת ללדת

English from Hebrew

And she was pregnant in her womb,
 and she was crying in labor pains
 and suffering to give birth.

12:3

Greek

Καὶ ὤφθη ἄλλο σημεῖον ἐν τῷ οὐρανῷ·
 καὶ ἰδού, δράκων μέγας πυρρός,
 ἔχων κεφαλὰς ἑπτά
 καὶ κέρατα δέκα,
 καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ
 ἑπτὰ διαδήματα.

English from Greek

And another sign appeared in heaven;
and behold, a great red dragon,
having seven heads
and ten horns,
and on his heads
seven diadems.

Hebrew

ונראה אות אחר בשמים;
והנה תנין גדול אדום,
שבעה ראשים לו
ועשרה קרנים,
ועל ראשיו
שבעה כתרים

English from Hebrew

And another sign was seen in the heavens;
and behold, a great red dragon,
having seven heads
and ten horns,
and on his heads
seven crowns.

12:4

Greek

καὶ ἡ οὐρὰ αὐτοῦ
σύρει τὸ τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ,
καὶ ἔβαλεν αὐτοὺς εἰς τὴν γῆν.
καὶ ὁ δράκων ἕστη ἐνώπιον τῆς γυναικός
τῆς μέλλουσης τεκεῖν,
ἵνα ὅταν τέκῃ
τὸ τέκνον αὐτῆς
καταφάγῃ.

English from Greek

And his tail
sweeps a third of the stars of heaven,

and threw them to the earth.
And the dragon stood before the woman
who was about to give birth,
so that when she bore,
he might devour
her child.

Hebrew

וזנבו
סוחף שליש מכוכבי השמים,
וישליכם אל הארץ.
והתנין עמד לפני האשה
העתידה ללדת,
למען כי תלד
יאכל
את בנה

English from Hebrew

And his tail
drew a third of the stars of the heavens,
and he cast them to the earth.
And the dragon stood before the woman
who was going to give birth,
so that when she gave birth
he might devour
her son.

12:5

Greek

καὶ ἔτεκεν υἱόν, ἄρσεν,
ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη
ἐν ῥάβδῳ σιδηρᾷ·
καὶ ἡρπάσθη τὸ τέκνον αὐτῆς
πρὸς τὸν θεόν
καὶ πρὸς τὸν θρόνον αὐτοῦ.

English from Greek

And she bore a son, a male,
who is about to shepherd all the nations

with a rod of iron;
and her child was caught up
to God
and to his throne.

Hebrew

ותלד בן זכר,
העתיד לרעות את כל הגויים
בשבט ברזל,
ובנה נחטף
אל האלהים
ואל כסאו

English from Hebrew

And she gave birth to a son, a male,
who is to shepherd all the nations
with a rod of iron,
and her son was snatched up
to Elohim
and to his throne.

12:6

Greek

καὶ ἡ γυνὴ ἔφυγεν εἰς τὴν ἔρημον,
ὅπου ἔχει τόπον ἡτοιμασμένον ἀπὸ τοῦ θεοῦ,
ἵνα ἐκεῖ τρέφωσιν αὐτὴν
ἡμέρας χίλια διακόσια ἑξήκοντα.

English from Greek

And the woman fled into the wilderness,
where she has a place prepared from God,
so that they might nourish her there
one thousand two hundred sixty days.

Hebrew

והאשה ברחה אל המדבר,
ששם מקום מוכן לה מאת האלהים,

כדי שיכלכלו אותה שם
אלף מאתים ושישים יום

English from Hebrew

And the woman fled into the wilderness,
 where she has a place prepared for her by Elohim,
 that they may feed her there
 one thousand two hundred and sixty days.

12:7

Greek

Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ·
 ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ
 τοῦ πολεμῆσαι μετὰ τοῦ δράκοντος.
 καὶ ὁ δράκων ἐπολέμησεν
 καὶ οἱ ἄγγελοι αὐτοῦ,

English from Greek

And war occurred in heaven:
 Michael and his angels
 to fight with the dragon.
 And the dragon fought,
 and his angels,

Hebrew

והיתה מלחמה בשמים:
מיכאל ומלאכיו
,נלחמו בתנין
והתנין נלחם
ומלאכיו עמו

English from Hebrew

And there was war in the heavens:
 Mikha’el and his messengers
 fought against the dragon,
 and the dragon fought,
 and his messengers with him.

12:8

Greek

καὶ οὐκ ἴσχυσεν,
οὐδὲ τόπος εὑρέθη αὐτῶν
ἔτι ἐν τῷ οὐρανῷ.

English from Greek

and they did not prevail,
nor was a place found for them
any longer in heaven.

Hebrew

ולא יכלו,
ולא נמצא עוד מקום להם
בשמים

English from Hebrew

and they were not strong enough,
and no place was found for them
any more in the heavens.

12:9

Greek

καὶ ἐβλήθη ὁ δράκων ὁ μέγας,
ὁ ὄφις ὁ ἀρχαῖος,
ὁ καλούμενος Διάβολος
καὶ ὁ Σατανᾶς,
ὁ πλανῶν τὴν οἰκουμένην ὅλην,
ἐβλήθη εἰς τὴν γῆν,
καὶ οἱ ἄγγελοι αὐτοῦ
μετ᾽ αὐτοῦ ἐβλήθησαν.

English from Greek

And the great dragon was thrown down,
the ancient serpent,
who is called Devil
and Satan,
the one who deceives the whole inhabited world;
he was thrown down to the earth,
and his angels
were thrown down with him.

Hebrew

והושלך התנין הגדול,
הנחש הקדמון,
הנקרא שטן
והוא השטן,
המַתְעֶה את כל תבל,
הושלך אל הארץ,
ומלאכיו
הושלכו עמו

English from Hebrew

And the great dragon was cast down,
that ancient serpent,
who is called the Accuser
and the Adversary,
who deceives all the inhabited earth;
he was cast to the earth,
and his messengers
were cast with him.

12:10

Greek

Καὶ ἤκουσα φωνὴν μεγάλην
ἐν τῷ οὐρανῷ λέγουσαν·
Ἄρτι ἐγένετο ἡ σωτηρία
καὶ ἡ δύναμις
καὶ ἡ βασιλεία τοῦ θεοῦ ἡμῶν
καὶ ἡ ἐξουσία τοῦ χριστοῦ αὐτοῦ,
ὅτι ἐβλήθη ὁ κατήγωρ
τῶν ἀδελφῶν ἡμῶν,

ὁ κατηγορῶν αὐτῶν
ἐνώπιον τοῦ θεοῦ ἡμῶν
ἡμέρας καὶ νυκτός.

English from Greek

And I heard a loud voice
in heaven saying,
“Now has come the salvation
and the power
and the kingdom of our God
and the authority of his Christ,
for the accuser
of our brothers has been thrown down,
the one who accuses them
before our God
day and night.

Hebrew

ושמעתי קול גדול
בשמים אומר:
עתה באה הישועה
והגבורה
ומלכות אלהינו
וסמכות משיחו,
כי הושלך המשטין
את אחינו,
המאשים אותם
לפני אלהינו
יומם ולילה

English from Hebrew

And I heard a great voice
in the heavens saying:
“Now has come the salvation
and the might
and the kingdom of our Elohim
and the authority of his Messiah,
for the accuser
of our brothers has been cast down,
who accuses them
before our Elohim
day and night.

12:11

Greek

καὶ αὐτοὶ ἐνίκησαν αὐτὸν
διὰ τὸ αἷμα τοῦ ἀρνίου
καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν,
καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν
ἄχρι θανάτου.

English from Greek

And they overcame him
because of the blood of the Lamb
and because of the word of their testimony,
and they did not love their life
unto death.

Hebrew

והם נצחוהו
בדם השה
,ובדבר עדותם
ולא אהבו את נפשם
עד כדי מות

English from Hebrew

And they overcame him
by the blood of the Lamb
and by the word of their testimony,
and they did not love their own lives
unto death.

12:12

Greek

Διὰ τοῦτο εὐφραίνεσθε, οὐρανοί
καὶ οἱ ἐν αὐτοῖς σκηνοῦντες·
οὐαὶ τὴν γῆν
καὶ τὴν θάλασσαν,

ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς
ἔχων θυμὸν μέγαν,
εἰδὼς ὅτι ὀλίγον καιρὸν
ἔχει.

English from Greek

Because of this, rejoice, O heavens,
and you who dwell in them.
Woe to the earth
and the sea,
because the devil has come down to you
having great wrath,
knowing that he has
a short time.”

Hebrew

לכן שמחו, שמים,
והשוכנים בהם;
אוי לארץ
ולַיָם,
כי ירד השטן אליכם
בחמה גדולה,
ביודעו כי עת מעט
לו

English from Hebrew

Therefore rejoice, O heavens,
and you who dwell in them;
woe to the earth
and to the sea,
for the Adversary has come down to you
with great fury,
knowing that he has
but a little time.

12:13

Greek

Καὶ ὅτε εἶδεν ὁ δράκων
ὅτι ἐβλήθη εἰς τὴν γῆν,

ἐδίωξεν τὴν γυναῖκα
ἥτις ἔτεκεν τὸν ἄρρενα.

English from Greek

And when the dragon saw
that he was thrown down to the earth,
he persecuted the woman
who had borne the male child.

Hebrew

וכאשר ראה התנין
,כי הושלך אל הארץ
רדף אחרי האשה
אשר ילדה את הזכר

English from Hebrew

And when the dragon saw
that he had been cast to the earth,
he pursued the woman
who had given birth to the male.

12:14

Greek

καὶ ἐδόθησαν τῇ γυναικὶ
αἱ δύο πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου,
ἵνα πέτηται εἰς τὴν ἔρημον
εἰς τὸν τόπον αὐτῆς,
ὅπου τρέφεται ἐκεῖ
καιρὸν καὶ καιροὺς
καὶ ἥμισυ καιροῦ,
ἀπὸ προσώπου
τοῦ ὄφεως.

English from Greek

And two wings of the great eagle
were given to the woman,
so that she might fly into the wilderness
to her place,

where she is nourished there
for a time and times
and half a time,
away from the face
of the serpent.

Hebrew

ולהאשה ניתנו
שתי כנפי הנשר הגדול,
כדי שתעוף אל המדבר
אל מקומה,
ששם היא נכלכלת
עת ועתים
וחצי עת,
מפני
הנחש

English from Hebrew

And to the woman were given
the two wings of the great eagle,
that she might fly into the wilderness
to her place,
where she is fed
for a time and times
and half a time,
away from the face
of the serpent.

12:15

Greek

καὶ ἔβαλεν ὁ ὄφις
ἐκ τοῦ στόματος αὐτοῦ
ὀπίσω τῆς γυναικός
ὕδωρ ὡς ποταμόν,
ἵνα αὐτὴν
ποιήσῃ ποταμοφόρητον.

English from Greek

And the serpent
 cast out of his mouth
 after the woman
 water like a river,
 that he might make her
 be swept away by the river.

Hebrew

והנחש
שלח מפיו
אחר האשה
,מים כנהר
למען יסחפנה
הנהר

English from Hebrew

And the serpent
 sent from his mouth
 after the woman
 water like a river,
 to cause her
 to be carried away by the river.

12:16

Greek

καὶ ἐβοήθησεν ἡ γῆ τῇ γυναικί,
 καὶ ἤνοιξεν ἡ γῆ τὸ στόμα αὐτῆς
 καὶ κατέπιεν τὸν ποταμὸν
 ὃν ἔβαλεν ὁ δράκων
 ἐκ τοῦ στόματος αὐτοῦ.

English from Greek

And the earth helped the woman,
 and the earth opened its mouth
 and swallowed the river
 which the dragon had cast
 out of his mouth.

Hebrew

והארץ עזרה לאשה,
והארץ פתחה את פיה
ותבלע את הנהר
אשר שלח התנין
מפיו

English from Hebrew

And the earth helped the woman,
and the earth opened its mouth
and swallowed the river
that the dragon had sent
from his mouth.

12:17

Greek

καὶ ὠργίσθη ὁ δράκων
ἐπὶ τῇ γυναικί,
καὶ ἀπῆλθεν ποιῆσαι πόλεμον
μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς,
τῶν τηρούντων τὰς ἐντολὰς τοῦ θεοῦ
καὶ ἐχόντων τὴν μαρτυρίαν
Ἰησοῦ.

English from Greek

And the dragon was enraged
at the woman,
and went away to make war
with the rest of her seed,
those who keep the commandments of God
and have the testimony
of Jesus.

Hebrew

ויחר אף התנין
באשה,
וילך לעשות מלחמה
עם שאר זרעָה,
השומרים את מצוות האלהים

והמחזיקים בעדות
ישוע

English from Hebrew

And the dragon was furious
with the woman,
and he went to make war
with the rest of her seed—
those who keep the commandments of Elohim
and hold fast the testimony
of Yeshua.

Revelation 13 – The Beast from the Sea and the Beast from the Earth

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13:1

Greek

Καὶ ἐστάθην ἐπὶ τὴν ἄμμον τῆς θαλάσσης,
καὶ εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον,
ἔχον κέρατα δέκα
καὶ κεφαλὰς ἑπτά,
καὶ ἐπὶ τῶν κεράτων αὐτοῦ
δέκα διαδήματα,
καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ
ὀνόματα βλασφημίας.

English from Greek

And I stood on the sand of the sea,
and I saw a beast rising up out of the sea,
having ten horns
and seven heads,
and on its horns
ten diadems,
and on its heads
names of blasphemy.

Hebrew

ואעמוד על חול הים,
וארא חיה עולה מן הים,
עשרה קרנים לה
ושבעה ראשים,
ועל קרניה
עשרה כתרים,
ועל ראשיה
שמות נאצה

English from Hebrew

And I stood upon the sand of the sea,
and I saw a beast coming up from the sea,
having ten horns
and seven heads,
and upon its horns
ten crowns,
and upon its heads
names of blasphemy.

13:2

Greek

καὶ τὸ θηρίον ὃ εἶδον
ἦν ὅμοιον παρδάλει,
καὶ οἱ πόδες αὐτοῦ
ὡς ἄρκου,
καὶ τὸ στόμα αὐτοῦ
ὡς στόμα λέοντος·
καὶ ὁ δράκων ἔδωκεν αὐτῷ
τὴν δύναμιν αὐτοῦ
καὶ τὸν θρόνον αὐτοῦ
καὶ ἐξουσίαν μεγάλην.

English from Greek

And the beast that I saw
was like a leopard,
and its feet
like a bear’s,
and its mouth
like a lion’s mouth;

and the dragon gave to it
his power
and his throne
and great authority.

Hebrew

והחיה אשר ראיתי
דמתה לנמר,
ורגליה
כשל דב,
ופיה
כפי אריה,
והתנין נתן לה
את גבורתו
וכסאו
וסמכות גדולה

English from Hebrew

And the beast that I saw
was like a leopard,
and its feet
like those of a bear,
and its mouth
like the mouth of a lion,
and the dragon gave to it
his might
and his throne
and great authority.

13:3

Greek

καὶ μίαν ἐκ τῶν κεφαλῶν αὐτοῦ
ὡς ἐσφαγμένην εἰς θάνατον,
καὶ ἡ πληγὴ τοῦ θανάτου αὐτοῦ
ἐθεραπεύθη·
καὶ ἐθαύμασεν ὅλη ἡ γῆ
ὀπίσω τοῦ θηρίου.

English from Greek

And one of its heads
 was as if slain to death,
 and its mortal wound
 was healed;
 and the whole earth marveled
 after the beast.

Hebrew

ואחד מראשיה
,כפצוע למות
ומכת מותו
,נרפאה
ותתמה כל הארץ
אחרי החיה

English from Hebrew

And one of its heads
 was as though wounded to death,
 and its death-stroke
 was healed,
 and all the earth
 marveled after the beast.

13:4

Greek

καὶ προσεκύνησαν τὸν δράκοντα
 ὅτι ἔδωκεν τὴν ἐξουσίαν τῷ θηρίῳ,
 καὶ προσεκύνησαν τὸ θηρίον λέγοντες·
 Τίς ὅμοιος τῷ θηρίῳ,
 καὶ τίς δύναται
 πολεμῆσαι μετ᾽ αὐτοῦ;

English from Greek

And they worshiped the dragon,
 because he gave the authority to the beast;
 and they worshiped the beast, saying,
 “Who is like the beast,
 and who is able
 to make war with it?”

Hebrew

וישתחוו לתנין,
כי נתן את הסמכות לחיה,
וישתחוו לחיה ויאמרו:
מי דומה לחיה,
ומי יוכל
להלחם עמה ?

English from Hebrew

And they bowed to the dragon,
for he gave authority to the beast,
and they bowed to the beast, saying:
“Who is like the beast,
and who is able
to wage war with it?”

13:5

Greek

καὶ ἐδόθη αὐτῷ στόμα
λαλοῦν μεγάλα
καὶ βλασφημίας,
καὶ ἐδόθη αὐτῷ ἐξουσία
ποιῆσαι μῆνας τεσσεράκοντα δύο.

English from Greek

And a mouth was given to it
speaking great things
and blasphemies,
and authority was given to it
to act for forty-two months.

Hebrew

וניתן לה פה
המדבר גדולות
ונאצות,
וניתנה לה סמכות
לעשות ארבעים ושניים חדש

English from Hebrew

And a mouth was given to it
 speaking great things
 and blasphemies,
 and authority was given to it
 to act for forty-two months.

13:6

Greek

καὶ ἤνοιξε τὸ στόμα αὐτοῦ
 εἰς βλασφημίαν πρὸς τὸν θεόν,
 βλασφημῆσαι τὸ ὄνομα αὐτοῦ
 καὶ τὴν σκηνὴν αὐτοῦ,
 τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας.

English from Greek

And it opened its mouth
 in blasphemies toward God,
 to blaspheme his name
 and his tabernacle,
 those who dwell in heaven.

Hebrew

ותפתח את פיה
לנאוץ באלהים,
לחרף את שמו
ואת משכנו,
ואת השוכנים
בשמים

English from Hebrew

And it opened its mouth
 to blaspheme Elohim,
 to revile his name
 and his dwelling,
 and those who dwell
 in the heavens.

13:7

Greek

καὶ ἐδόθη αὐτῷ
ποιῆσαι πόλεμον μετὰ τῶν ἁγίων
καὶ νικῆσαι αὐτούς·
καὶ ἐδόθη αὐτῷ ἐξουσία
ἐπὶ πᾶσαν φυλὴν
καὶ λαὸν
καὶ γλῶσσαν
καὶ ἔθνος.

English from Greek

And it was given to it
to make war with the saints
and to overcome them;
and authority was given to it
over every tribe
and people
and tongue
and nation.

Hebrew

וניתן לה
לעשות מלחמה עם הקדושים
ולנצח אותם,
וניתנה לה סמכות
על כל שבט
ועם
ולשון
וגוי

English from Hebrew

And it was given to it
to wage war with the holy ones
and to overcome them,
and authority was given to it
over every tribe
and people

and tongue
and nation.

13:8

Greek

καὶ προσκυνήσουσιν αὐτὸ
πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς,
οὗ οὐ γέγραπται τὸ ὄνομα αὐτοῦ
ἐν τῷ βιβλίῳ τῆς ζωῆς
τοῦ ἀρνίου τοῦ ἐσφαγμένου
ἀπὸ καταβολῆς κόσμου.

English from Greek

And all who dwell on the earth
will worship it,
everyone whose name
has not been written
in the scroll of life
of the Lamb who was slain
from the foundation of the world.

Hebrew

וישתחוו לה
כל יושבי הארץ,
אשר שמם
לא נכתב
בספר החיים
של השה השחוט
מיסוד העולם

English from Hebrew

And all those dwelling upon the earth
will bow to it,
whose name
has not been written
in the scroll of life
of the slain Lamb
from the foundation of the world.

13:9

Greek

Εἴ τις ἔχει οὖς
ἀκουσάτω.

English from Greek

If anyone has an ear,
let him hear.

Hebrew

אם יש לאיש אוזן,
ישמע

English from Hebrew

If anyone has an ear,
let him hear.

13:10

Greek

εἴ τις εἰς αἰχμαλωσίαν,
εἰς αἰχμαλωσίαν ὑπάγει·
εἴ τις ἐν μαχαίρᾳ ἀποκτανθῆναι,
δεῖ αὐτὸν ἐν μαχαίρᾳ ἀποκτανθῆναι.
Ὧδε ἡ ὑπομονὴ
καὶ ἡ πίστις
τῶν ἁγίων.

English from Greek

If anyone is for captivity,
into captivity he goes;
if anyone is to be killed with the sword,
with the sword he must be killed.
Here is the endurance

and the faith
of the saints.

Hebrew

אם איש לַשֶּׁבִי,
לשבי ילך;
אם איש לנהרג בחרב,
בחרב ייהרג.
פה היא הסבלנות
והאמונה
של הקדושים

English from Hebrew

If a man is for captivity,
to captivity he goes;
if a man is to be killed by the sword,
by the sword he will be killed.
Here is the perseverance
and the faith
of the holy ones.

13:11

Greek

Καὶ εἶδον ἄλλο θηρίον
ἀναβαῖνον ἐκ τῆς γῆς,
καὶ εἶχεν κέρατα δύο
ὅμοια ἀρνίῳ,
καὶ ἐλάλει
ὡς δράκων.

English from Greek

And I saw another beast
coming up out of the earth,
and it had two horns
like a lamb,
and it spoke
like a dragon.

Hebrew

וארא חיה אחרת
,עולה מן הארץ
ושני קרנים לה
,כשל שה
ודברה
כתנין

English from Hebrew

And I saw another beast
coming up from the earth,
and it had two horns
like a lamb,
and it spoke
like a dragon.

13:12

Greek

καὶ τὴν ἐξουσίαν
τοῦ πρώτου θηρίου
πᾶσαν ποιεῖ
ἐνώπιον αὐτοῦ,
καὶ ποιεῖ τὴν γῆν
καὶ τοὺς κατοικοῦντας ἐν αὐτῇ
ἵνα προσκυνήσουσιν τὸ θηρίον τὸ πρῶτον,
οὗ ἐθεραπεύθη
ἡ πληγὴ τοῦ θανάτου αὐτοῦ.

English from Greek

And all the authority
of the first beast
it exercises in its presence,
and it makes the earth
and those dwelling in it
to worship the first beast,
whose mortal wound
was healed.

Hebrew

וכל הסמכות
של החיה הראשונה
היא עושה לפניו,
והיא גורמת לארץ
וליושבים בה
להשתחוות לחיה הראשונה,
שפצע מותה
נרפא

English from Hebrew

And all the authority
of the first beast
it does before it,
and it causes the earth
and those who dwell in it
to bow to the first beast,
whose death-stroke
was healed.

13:13

Greek

καὶ ποιεῖ σημεῖα μεγάλα,
ἵνα καὶ πῦρ ποιῇ
ἐκ τοῦ οὐρανοῦ
καταβαίνειν εἰς τὴν γῆν
ἐνώπιον τῶν ἀνθρώπων.

English from Greek

And it does great signs,
so that it even makes fire
come down out of heaven
to the earth
before men.

Hebrew

ועושה אותות גדולים,
עד כי תעשה
אש לרדת מן השמים

אל הארץ
לעיני בני האדם

English from Hebrew

And it performs great signs,
even causing fire
to come down from the heavens
to the earth
before the sons of man.

13:14

Greek

καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς
διὰ τὰ σημεῖα
ἃ ἐδόθη αὐτῇ ποιῆσαι
ἐνώπιον τοῦ θηρίου,
λέγουσα τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς
ποιῆσαι εἰκόνα τῷ θηρίῳ,
ὃς ἔχει τὴν πληγὴν τῆς μαχαίρης
καὶ ἔζησεν.

English from Greek

And it deceives those who dwell on the earth
because of the signs
which it was given to it to do
before the beast,
telling those who dwell on the earth
to make an image to the beast
which has the wound of the sword
and lived.

Hebrew

והיא מתעתעת את יושבי הארץ
בידי האותות
אשר נתנו לה לעשות
,לפני החיה
באמרה ליושבי הארץ
לעשות צלם לחיה

אשר יש לה מכת החרב
וחיתה

English from Hebrew

And it leads astray those dwelling upon the earth
by the signs
that were given to it to do
before the beast,
saying to those who dwell on the earth
to make an image for the beast
which has the wound of the sword
and yet lived.

13:15

Greek

καὶ ἐδόθη αὐτῇ
δοῦναι πνεῦμα τῇ εἰκόνι τοῦ θηρίου,
ἵνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου
καὶ ποιήσῃ
ὅσοι ἐὰν μὴ προσκυνήσωσιν
τῇ εἰκόνι τοῦ θηρίου
ἵνα ἀποκτανθῶσιν.

English from Greek

And it was given to it
to give breath to the image of the beast,
so that the image of the beast should even speak,
and cause that as many as would not worship
the image of the beast
should be killed.

Hebrew

וניתן לה
לתת רוח בצלם החיה,
כדי שגם צלם החיה ידבר,
ותעשה
שכל אשר לא ישתחוו
לצלם החיה
ייהרגו

English from Hebrew

And it was given to it
 to give spirit to the image of the beast,
 so that the image of the beast would also speak,
 and it would cause
 that whoever would not bow
 to the image of the beast
 would be killed.

13:16

Greek

καὶ ποιεῖ πάντας,
 τοὺς μικροὺς
 καὶ τοὺς μεγάλους,
 καὶ τοὺς πλουσίους
 καὶ τοὺς πτωχούς,
 καὶ τοὺς ἐλευθέρους
 καὶ τοὺς δούλους,
 ἵνα δῶσιν αὐτοῖς χάραγμα
 ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς
 ἢ ἐπὶ τὸ μέτωπον αὐτῶν,

English from Greek

And it causes all,
 the small
 and the great,
 and the rich
 and the poor,
 and the free
 and the slaves,
 to give to them a mark
 on their right hand
 or on their forehead,

Hebrew

והיא גורמת לכולם,
לקטנים
ולגדולים,

לעשירים
,ולעניים
לבני חורין
,ולעבדים
שייתן להם אות
על ידם הימנית
או על מצחם

English from Hebrew

And it causes all,
small
and great,
rich
and poor,
free
and slave,
to be given a mark
on their right hand
or upon their forehead,

13:17

Greek

καὶ ἵνα μή τις δύνηται ἀγοράσαι
ἢ πωλῆσαι,
εἰ μὴ ὁ ἔχων τὸ χάραγμα,
τὸ ὄνομα τοῦ θηρίου
ἢ τὸν ἀριθμὸν
τοῦ ὀνόματος αὐτοῦ.

English from Greek

and that no one may be able to buy
or to sell,
except the one having the mark,
the name of the beast
or the number
of its name.

Hebrew

וכדי שלא יוכל איש לקנות
או למכור,
אלא מי שיש לו האות,
שם החיה
או מספר
שמה

English from Hebrew

and so that no one can buy
or sell,
except the one who has the mark,
the name of the beast
or the number
of its name.

13:18

Greek

Ὧδε ἡ σοφία ἐστίν·
ὁ ἔχων νοῦν
ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου,
ἀριθμὸς γὰρ ἀνθρώπου ἐστίν,
καὶ ὁ ἀριθμὸς αὐτοῦ
ἑξακόσιοι ἑξήκοντα ἕξ.

English from Greek

Here is wisdom:
the one having understanding,
let him calculate the number of the beast,
for it is the number of a man,
and its number
is six hundred sixty-six.

Hebrew

פה היא החכמה:
מי שיש לו תבונה
יחשב את מספר החיה,
כי מספר אדם הוא,
ומספרו
שש מאות ושישים ושש

English from Hebrew

Here is wisdom:
 the one who has understanding,
 let him reckon the number of the beast,
 for it is the number of a man,
 and its number
 is six hundred and sixty-six.

Revelation 14 – The Lamb on Tsion, the Three Messages, and the Harvests

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14:1

Greek

Καὶ εἶδον,
 καὶ ἰδού, τὸ ἀρνίον
 ἑστὸς ἐπὶ τὸ ὄρος Σιών,
 καὶ μετ᾽ αὐτοῦ ἑκατὸν τεσσεράκοντα τέσσαρες χιλιάδες,
 ἔχοντες τὸ ὄνομα αὐτοῦ
 καὶ τὸ ὄνομα τοῦ πατρὸς αὐτοῦ
 γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν.

English from Greek

And I looked,
 and behold, the Lamb
 standing on Mount Zion,
 and with him one hundred forty-four thousand,
 having his name
 and his Father’s name
 written on their foreheads.

Hebrew

וראיתי,
והנה השה
עומד על הר ציון,
ועמו מאה וארבעים וארבעה אלף,
ששמו

ושם אביו
כתוב על מצחותיהם

English from Hebrew

And I saw,
and behold, the Lamb
standing on Mount Tsion,
and with him a hundred and forty-four thousand,
having his name
and the name of his Father
written upon their foreheads.

14:2

Greek

καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ
ὡς φωνὴν ὑδάτων πολλῶν
καὶ ὡς φωνὴν βροντῆς μεγάλης·
καὶ ἡ φωνὴ ἣν ἤκουσα
ὡς κιθαρωιδῶν κιθαριζόντων
ἐν ταῖς κιθάραις αὐτῶν.

English from Greek

And I heard a voice from heaven
like the voice of many waters
and like the voice of great thunder;
and the voice which I heard
was like harpists playing
on their harps.

Hebrew

ושמעתי קול מן השמים
כקול מים רבים
וכקול רעם גדול,
והקול אשר שמעתי
כקול מנגני כנור
המנגנים בכנורותיהם

English from Hebrew

And I heard a voice from the heavens
like the sound of many waters
and like the sound of great thunder,
and the voice that I heard
was like players of the harp
playing on their harps.

14:3

Greek

καὶ ᾄδουσιν ᾠδὴν καινὴν
ἐνώπιον τοῦ θρόνου
καὶ ἐνώπιον τῶν τεσσάρων ζῴων
καὶ τῶν πρεσβυτέρων·
καὶ οὐδεὶς ἐδύνατο μαθεῖν τὴν ᾠδὴν
εἰ μὴ οἱ ἑκατὸν τεσσεράκοντα τέσσαρες χιλιάδες,
οἱ ἠγορασμένοι
ἀπὸ τῆς γῆς.

English from Greek

And they sing a new song
before the throne
and before the four living creatures
and the elders;
and no one was able to learn the song
except the one hundred forty-four thousand,
those who have been purchased
from the earth.

Hebrew

והם שרים שיר חדש
לפני הכסא
ולפני ארבעת היצורים החיים
,והזקנים
ואיש לא יכול ללמוד את השיר
,זולתי מאה וארבעים וארבעה האלף
הנפדים
מן הארץ

English from Hebrew

And they were singing a new song
before the throne
and before the four living beings
and the elders,
and no man was able to learn the song
except the hundred and forty-four thousand,
those redeemed
from the earth.

14:4

Greek

οὗτοί εἰσιν
οἳ μετὰ γυναικῶν οὐκ ἐμολύνθησαν,
παρθένοι γάρ εἰσιν·
οὗτοι οἱ ἀκολουθοῦντες τῷ ἀρνίῳ
ὅπου ἂν ὑπάγῃ.
οὗτοι ἠγοράσθησαν ἀπὸ τῶν ἀνθρώπων
ἀπαρχὴ τῷ θεῷ
καὶ τῷ ἀρνίῳ.

English from Greek

These are
the ones who were not defiled with women,
for they are virgins;
these are the ones who follow the Lamb
wherever he goes.
These were purchased from among men
as firstfruits to God
and to the Lamb.

Hebrew

אלה הם
,אשר לא נטמאו עם נשים
,כי בתולים הם
אלה ההולכים אחרי השה
,באשר ילך
אלה נפדו מתוך בני האדם
כִּבְכורים לאלהים
ולשה

English from Hebrew

These are
those who were not defiled with women,
for they are virgins;
these are those who follow the Lamb
wherever he goes;
these were redeemed from among mankind
as firstfruits to Elohim
and to the Lamb.

14:5

Greek

καὶ ἐν τῷ στόματι αὐτῶν
οὐχ εὑρέθη δόλος·
ἄμωμοι γάρ εἰσιν
ἔμπροσθεν τοῦ θρόνου τοῦ θεοῦ.

English from Greek

And in their mouth
no lie was found;
for they are blameless
before the throne of God.

Hebrew

ובפיהם
,לא נמצא מרמה
כי תמימים הם
לפני כסא האלהים

English from Hebrew

And in their mouth
no deceit was found,
for they are without blemish
before the throne of Elohim.

14:6

Greek

Καὶ εἶδον ἄλλον ἄγγελον
πετόμενον ἐν μεσουρανήματι,
ἔχοντα εὐαγγέλιον αἰώνιον
εὐαγγελίσαι ἐπὶ τοὺς καθημένους ἐπὶ τῆς γῆς,
καὶ ἐπὶ πᾶν ἔθνος
καὶ φυλὴν
καὶ γλῶσσαν
καὶ λαόν,

English from Greek

And I saw another angel
flying in mid-heaven,
having an eternal good news
to proclaim to those who sit on the earth,
and to every nation
and tribe
and tongue
and people,

Hebrew

וראיתי מלאך אחר
עף במרום הרקיע,
ובידו בשורה עולמית
לבשר ליושבים על הארץ,
ולכל גוי
ושבָט
ולשון
ועם

English from Hebrew

And I saw another messenger
flying in mid-heaven,
having everlasting tidings
to proclaim to those dwelling on the earth,
and to every nation
and tribe
and tongue
and people,

14:7

Greek

λέγοντα ἐν φωνῇ μεγάλῃ·
Φοβήθητε τὸν θεόν
καὶ δότε αὐτῷ δόξαν,
ὅτι ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ·
καὶ προσκυνήσατε τῷ ποιήσαντι
τὸν οὐρανὸν
καὶ τὴν γῆν
καὶ θάλασσαν
καὶ πηγὰς ὑδάτων.

English from Greek

saying with a loud voice,
“Fear God
and give him glory,
because the hour of his judgment has come;
and worship the One who made
the heaven
and the earth
and sea
and springs of waters.”

Hebrew

האומר בקול גדול:
יראו את האלהים
ותנו לו כבוד,
כי באה שעת משפטו,
והשתחוו לעושה
את השמים
ואת הארץ
ואת הים
ואת מעיינות המים

English from Hebrew

saying with a great voice,
“Fear Elohim
and give him glory,
for the hour of his judgment has come,
and bow to the One who made

the heavens
and the earth
and the sea
and the springs of waters.”

14:8

Greek

Καὶ ἄλλος ἄγγελος δεύτερος
ἠκολούθησεν λέγων·
Ἔπεσεν, ἔπεσεν Βαβυλὼν ἡ μεγάλη,
ἡ ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς
πεπότικεν πάντα τὰ ἔθνη.

English from Greek

And another, a second angel,
followed, saying,
“Fallen, fallen is Babylon the great,
she who has made all the nations drink
from the wine of the wrath of her fornication.”

Hebrew

ומלאך אחר, שני,
הלך אחריו ויאמר:
נפלה, נפלה בבל הגדולה,
אשר השקתה את כל הגויים
מן יין חמת זנותה

English from Hebrew

And another messenger, a second,
followed, saying,
“Fallen, fallen is Babylon the great,
who has made all the nations drink
of the wine of the fury of her whoring.”

14:9

Greek

Καὶ ἄλλος ἄγγελος τρίτος
ἠκολούθησεν αὐτοῖς λέγων ἐν φωνῇ μεγάλῃ·
Εἴ τις προσκυνῇ τὸ θηρίον
καὶ τὴν εἰκόνα αὐτοῦ,
καὶ λαμβάνει χάραγμα
ἐπὶ τοῦ μετώπου αὐτοῦ
ἢ ἐπὶ τὴν χεῖρα αὐτοῦ,

English from Greek

And another angel, a third,
followed them, saying with a loud voice,
“If anyone worships the beast
and its image,
and receives a mark
on his forehead
or on his hand,

Hebrew

ומלאך אחר, שלישי,
הלך אחריהם ויאמר בקול גדול:
אם ישתחוה איש לחיה
ולצלמה,
ויקבל אות
על מצחו
או על ידו

English from Hebrew

And another messenger, a third,
followed them, saying with a great voice,
“If anyone bows to the beast
and to its image,
and receives a mark
upon his forehead
or upon his hand,

14:10

Greek

καὶ αὐτὸς πίεται
ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ θεοῦ,

τοῦ κεκερασμένου ἀκράτου
ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ,
καὶ βασανισθήσεται
ἐν πυρὶ
καὶ θείῳ
ἐνώπιον ἀγγέλων ἁγίων
καὶ ἐνώπιον τοῦ ἀρνίου,

English from Greek

he also will drink
of the wine of the wrath of God,
which is mixed undiluted
in the cup of his anger,
and he will be tormented
with fire
and sulfur
before the holy angels
and before the Lamb,

Hebrew

גם הוא ישתה
,מיין חמת האלהים
המעורב ללא מזג
,בכוס אפו
ויֵעָנֶּה
באש
ובגפרית
לעיני המלאכים הקדושים
ולעיני השה

English from Hebrew

he also will drink
of the wine of the wrath of Elohim,
mixed undiluted
in the cup of his fury,
and he will be tormented
with fire
and sulfur
before the holy messengers
and before the Lamb,

14:11

Greek

καὶ ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν
εἰς αἰῶνας αἰώνων ἀναβαίνει,
καὶ οὐκ ἔχουσιν ἄνεσιν
ἡμέρας καὶ νυκτός,
οἱ προσκυνοῦντες τὸ θηρίον
καὶ τὴν εἰκόνα αὐτοῦ,
καὶ εἴ τις λαμβάνει
τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ.

English from Greek

and the smoke of their torment
goes up forever and ever,
and they have no rest
day and night,
those who worship the beast
and its image,
and whoever receives
the mark of its name.”

Hebrew

ועשן עינוייהם
עולה לעולמי עולמים,
ואין להם מנוחה
יומם ולילה,
למשתחווים לחיה
ולצלמה,
ולכל המקבל
את אות שמה

English from Hebrew

and the smoke of their torment
goes up forever and ever,
and they have no rest
day and night,
those who bow to the beast
and to its image,
and whoever receives
the mark of its name.

14:12

Greek

Ὧδε ἡ ὑπομονή τῶν ἁγίων ἐστίν,
οἱ τηροῦντες τὰς ἐντολὰς τοῦ θεοῦ
καὶ τὴν πίστιν Ἰησοῦ.

English from Greek

Here is the endurance of the saints,
those who keep the commandments of God
and the faith of Jesus.

Hebrew

פה היא סבלנות הקדושים,
השומרים את מצוות האלהים
ואת אמונת ישוע

English from Hebrew

Here is the perseverance of the holy ones,
who keep the commandments of Elohim
and the faith of Yeshua.

14:13

Greek

Καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ
λέγουσαν·
Γράψον·
Μακάριοι οἱ νεκροὶ
οἱ ἐν κυρίῳ ἀποθνήσκοντες
ἀπ᾽ ἄρτι.
ναί, λέγει τὸ πνεῦμα,
ἵνα ἀναπαύσονται ἐκ τῶν κόπων αὐτῶν,
τὰ δὲ ἔργα αὐτῶν
ἀκολουθεῖ μετ᾽ αὐτῶν.

English from Greek

And I heard a voice from heaven
saying,
“Write:
Blessed are the dead
who die in the Lord
from now on.”
“Yes,” says the Spirit,
“that they may rest from their labors,
for their works
follow with them.”

Hebrew

ושמעתי קול מן השמים
אומר:
כתוב:
אשרי המתים
המתים באדון
מעתה.
כן, אומר הרוח,
למען ינוחו מיגיעותיהם,
ומַעֲשֵׂיהֶם
הולכים אחריהם

English from Hebrew

And I heard a voice from the heavens
saying,
“Write:
Blessed are the dead
who die in the Adon
from now on.”
“Yes,” says the Spirit,
“that they may rest from their labors,
and their works
follow after them.”

14:14

Greek

Καὶ εἶδον,
καὶ ἰδού, νεφέλη λευκή,

καὶ ἐπὶ τὴν νεφέλην καθήμενος
ὅμοιος υἱὸς ἀνθρώπου,
ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ
στέφανον χρυσοῦν,
καὶ ἐν τῇ χειρὶ αὐτοῦ
δρέπανον ὀξύ.

English from Greek

And I looked,
and behold, a white cloud,
and sitting on the cloud
one like a son of man,
having on his head
a golden crown,
and in his hand
a sharp sickle.

Hebrew

וראיתי,
והנה ענן לבן,
ועל הענן יושב
כְּדְמוּת בן־אדם,
ועל ראשו
עטרת זהב,
ובידו
מגל חד

English from Hebrew

And I saw,
and behold, a white cloud,
and upon the cloud sat
one like a son of man,
and on his head
a crown of gold,
and in his hand
a sharp sickle.

14:15

Greek

καὶ ἄλλος ἄγγελος
ἐξῆλθεν ἐκ τοῦ ναοῦ
κράζων ἐν φωνῇ μεγάλῃ
τῷ καθημένῳ ἐπὶ τῆς νεφέλης·
Πέμψον τὸ δρέπανόν σου
καὶ θέρισον,
ὅτι ἦλθεν ἡ ὥρα
θερίσαι,
ὅτι ἐξηράνθη
ὁ θερισμὸς τῆς γῆς.

English from Greek

And another angel
came out of the temple,
crying with a loud voice
to the one sitting on the cloud,
“Send forth your sickle
and reap,
because the hour has come
to reap,
because the harvest of the earth
is ripe.”

Hebrew

ומלאך אחר
,יצא מן ההיכל
וקרא בקול גדול
:אל היושב על הענן
שלח את מגלך
,וקצור
כי באה השעה
,לקצור
כי הבשיל
קציר הארץ

English from Hebrew

And another messenger
came out from the heikhal,
crying with a great voice
to the one sitting upon the cloud:
“Send your sickle
and reap,

for the hour has come
to reap,
for the harvest of the earth
is dried and ready.”

14:16

Greek

καὶ ἔβαλεν ὁ καθήμενος ἐπὶ τῆς νεφέλης
τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν,
καὶ ἐθερίσθη ἡ γῆ.

English from Greek

And the one sitting on the cloud
thrust his sickle upon the earth,
and the earth was reaped.

Hebrew

והיושב על הענן
שלח את מגלו על הארץ,
ונקצרה הארץ

English from Hebrew

And the one sitting upon the cloud
cast his sickle upon the earth,
and the earth was harvested.

14:17

Greek

Καὶ ἄλλος ἄγγελος
ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ,
ἔχων καὶ αὐτὸς
δρέπανον ὀξύ.

English from Greek

And another angel
 came out of the temple which is in heaven,
 he also
 having a sharp sickle.

Hebrew

ומלאך אחר
,יצא מן ההיכל אשר בשמים
וגם בידו
מגל חד

English from Hebrew

And another messenger
 came out from the heikhal which is in the heavens,
 and he also
 had a sharp sickle.

14:18

Greek

καὶ ἄλλος ἄγγελος
 ἐξῆλθεν ἐκ τοῦ θυσιαστηρίου,
 ὁ ἔχων ἐξουσίαν ἐπὶ τοῦ πυρός,
 καὶ ἐφώνησεν φωνῇ μεγάλῃ
 τῷ ἔχοντι τὸ δρέπανον τὸ ὀξὺ λέγων·
 Πέμψον σου τὸ δρέπανον τὸ ὀξὺ
 καὶ τρύγησον
 τοὺς βότρυας τῆς ἀμπέλου τῆς γῆς,
 ὅτι ἠκμάσαν
 αἱ σταφυλαὶ αὐτῆς.

English from Greek

And another angel
 came out from the altar,
 the one having authority over the fire,
 and he cried with a loud voice
 to the one having the sharp sickle, saying,
 “Send forth your sharp sickle
 and gather
 the clusters of the vine of the earth,

because her grapes
are fully ripe.”

Hebrew

ומלאך אחר
יצא מן המזבח,
אשר לו סמכות על האש,
ויקרא בקול גדול
אל בעל המגל החד לאמר:
שלח את מגלך החד
ובצור
את אשכולות גפן הארץ,
כי בשלו
ענביה

English from Hebrew

And another messenger
came out from the altar,
who has authority over the fire,
and he cried with a great voice
to the one who had the sharp sickle, saying:
“Send your sharp sickle
and gather
the clusters of the vine of the earth,
for her grapes
have ripened.”

14:19

Greek

καὶ ἔβαλεν ὁ ἄγγελος τὸ δρέπανον αὐτοῦ
εἰς τὴν γῆν,
καὶ ἐτρύγησεν τὴν ἄμπελον τῆς γῆς,
καὶ ἔβαλεν εἰς τὴν ληνὸν
τοῦ οἴνου τοῦ θυμοῦ τοῦ θεοῦ
τοῦ μεγάλου.

English from Greek

And the angel thrust his sickle
into the earth,

and gathered the vine of the earth,
and cast it into the winepress
of the wine of the wrath of God,
the great one.

Hebrew

וישלח המלאך את מגלו
,על הארץ
,ויבצור את גפן הארץ
וישליכה אל הגת
יין חמת האלהים
הגדולה

English from Hebrew

And the messenger sent his sickle
upon the earth,
and gathered the vine of the earth,
and cast it into the winepress
of the wine of the wrath of Elohim,
the great.

14:20

Greek

καὶ ἐπατήθη ἡ ληνὸς
ἔξωθεν τῆς πόλεως,
καὶ ἐξῆλθεν αἷμα ἐκ τῆς ληνοῦ
ἄχρι τῶν χαλίνων τῶν ἵππων
ἀπὸ σταδίων χιλίων ἑξακοσίων.

English from Greek

And the winepress was trodden
outside the city,
and blood came out of the winepress
up to the bridles of the horses
for sixteen hundred stadia.

Hebrew

ונגת נדרך
מחוץ לעיר,
ויצא דם מן הגת
עד למתגי הסוסים,
למרחק אלף ושש מאות סטדיות

English from Hebrew

And the winepress was trodden
outside the city,
and blood went out from the winepress
up to the bridles of the horses,
for a distance of sixteen hundred stadia.

Revelation 15 – Song of Moses, Song of the Lamb, and the Seven Bowls Prepared

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15:1

Greek

Καὶ εἶδον ἄλλο σημεῖον
ἐν τῷ οὐρανῷ
μέγα καὶ θαυμαστόν,
ἑπτὰ ἀγγέλους
ἔχοντας πληγὰς ἑπτά τὰς ἐσχάτας,
ὅτι ἐν αὐταῖς
ἐτελέσθη ὁ θυμὸς τοῦ θεοῦ.

English from Greek

And I saw another sign
in heaven,
great and marvelous:
seven angels
having seven plagues, the last ones,
because in them
the wrath of God is finished.

Hebrew

וראיתי אות אחר
בשמים,
גדול ונפלא:
שבעה מלאכים
אוחזים שבע מכות, האחרונות,
כי בהן
נשלמה חמת האלהים

English from Hebrew

And I saw another sign
in the heavens,
great and wondrous:
seven messengers
holding seven plagues, the last,
for in them
the wrath of Elohim is completed.

15:2

Greek

Καὶ εἶδον
ὡς θάλασσαν ὑαλίνην
μεμιγμένην πυρί,
καὶ τοὺς νικῶντας
ἐκ τοῦ θηρίου
καὶ ἐκ τῆς εἰκόνος αὐτοῦ
καὶ ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ
ἑστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην,
ἔχοντας κιθάρας τοῦ θεοῦ.

English from Greek

And I saw
something like a sea of glass
mixed with fire,
and those who overcome
the beast
and its image
and the number of its name
standing on the sea of glass,
having harps of God.

Hebrew

וראיתי
כְּיָם זכוכית
,מעורב באש
ואת המנצחים
על החיה
ועל צלמה
ועל מספר שמה
,עומדים על ים הזכוכית
ובידם כינורות האלהים

English from Hebrew

And I saw
as a sea of glass
mixed with fire,
and those who overcame
the beast
and its image
and the number of its name
standing upon the sea of glass,
having the harps of Elohim.

15:3

Greek

καὶ ᾄδουσιν
τὴν ᾠδὴν Μωυσέως
τοῦ δούλου τοῦ θεοῦ
καὶ τὴν ᾠδὴν τοῦ ἀρνίου,
λέγοντες·
Μεγάλα καὶ θαυμαστά
τὰ ἔργα σου,
κύριε ὁ θεός,
ὁ παντοκράτωρ·
δίκαιαι καὶ ἀληθιναί
αἱ ὁδοί σου,
ὁ βασιλεὺς τῶν ἐθνῶν.

English from Greek

And they sing
 the song of Moses,
 the servant of God,
 and the song of the Lamb,
 saying,
 “Great and marvelous
 are your works,
 Lord God,
 Almighty;
 righteous and true
 are your ways,
 King of the nations.”

Hebrew

והם שרים
את שיר משה
עבד האלהים
,ואת שיר השה
:לאמר
גדולים ונפלאים
,מעשיך
אדני אלהים
,שדי
צדיקים ואמתיים
,דרכיך
מלך הגויים

English from Hebrew

And they sing
 the song of Mosheh,
 servant of Elohim,
 and the song of the Lamb,
 saying:
 “Great and wondrous
 are your works,
 Adonai Elohim
 Shaddai;
 righteous and true
 are your ways,
 King of the nations.”

15:4

Greek

τίς οὐ μὴ φοβηθῇ, κύριε,
καὶ δοξάσει τὸ ὄνομά σου;
ὅτι μόνος ὅσιος,
ὅτι πάντα τὰ ἔθνη
ἥξουσιν καὶ προσκυνήσουσιν
ἐνώπιόν σου,
ὅτι τὰ δικαιώματά σου
ἐφανερώθησαν.

English from Greek

Who will by no means not fear, Lord,
and glorify your name?
For you alone are holy;
for all the nations
will come and worship
before you,
because your righteous decrees
have been revealed.

Hebrew

מי לא ייראֿ ממך, אדני,
ולא יכבד את שמך?
כי אתה לבדך קדוש,
כי כל הגויים
יבואו והשתחוו
לפניך,
כי נִגְלוּ
משפטיך הצדיקים

English from Hebrew

Who would not fear you, Adonai,
and honor your name?
For you alone are set-apart,
for all the nations
will come and bow
before you,
for your righteous judgments
have been revealed.

15:5

Greek

Καὶ μετὰ ταῦτα εἶδον,
καὶ ἠνοίγη ὁ ναὸς
τῆς σκηνῆς τοῦ μαρτυρίου
ἐν τῷ οὐρανῷ,

English from Greek

And after these things I looked,
and the temple
of the tent of the testimony
in heaven
was opened,

Hebrew

ואחרי זאת ראיתי,
ונפתח ההיכל
של אהל העדות
בשמים

English from Hebrew

And after this I saw,
and the heikhal
of the tent of the testimony
in the heavens
was opened.

15:6

Greek

καὶ ἐξῆλθον οἱ ἑπτὰ ἄγγελοι
οἱ ἔχοντες τὰς ἑπτὰ πληγὰς
ἐκ τοῦ ναοῦ,
ἐνδεδυμένοι λίνον καθαρὸν λαμπρὸν
καὶ περιεζωσμένοι

περὶ τὰ στήθη
ζώνας χρυσᾶς.

English from Greek

and the seven angels came out
who had the seven plagues
from the temple,
clothed in clean, bright linen
and girded
around their chests
with golden sashes.

Hebrew

ויצאו שבעת המלאכים
אשר בידם שבע המכות
,מן ההיכל
,לבושים בד־פשתן נקי ובהיר
וחגורות זהב
חגורות
על חזהם

English from Hebrew

And the seven messengers came out
who had the seven plagues
from the heikhal,
clothed in pure and bright linen,
and golden belts
girded
on their chests.

15:7

Greek

καὶ ἓν ἐκ τῶν τεσσάρων ζῴων
ἔδωκεν τοῖς ἑπτὰ ἀγγέλοις
ἑπτὰ φιάλας χρυσᾶς
γεμούσας τοῦ θυμοῦ τοῦ θεοῦ
τοῦ ζῶντος
εἰς τοὺς αἰῶνας τῶν αἰώνων.

English from Greek

And one of the four living creatures
 gave to the seven angels
 seven golden bowls
 full of the wrath of God,
 the One living
 unto the ages of the ages.

Hebrew

ואחד מארבעת היצורים החיים
נתן לשבעת המלאכים
שבע קערות זהב
מלאות חמת האלהים
החי
לעולמי העולמים

English from Hebrew

And one from the four living beings
 gave to the seven messengers
 seven bowls of gold,
 filled with the wrath of Elohim,
 who lives
 forever and ever.

15:8

Greek

καὶ ἐγεμίσθη ὁ ναὸς καπνοῦ
 ἐκ τῆς δόξης τοῦ θεοῦ
 καὶ ἐκ τῆς δυνάμεως αὐτοῦ,
 καὶ οὐδεὶς ἐδύνατο
 εἰσελθεῖν εἰς τὸν ναόν
 ἄχρι τελεσθῶσιν
 αἱ ἑπτὰ πληγαὶ
 τῶν ἑπτὰ ἀγγέλων.

English from Greek

And the temple was filled with smoke
 from the glory of God

and from his power,
and no one was able
to enter into the temple
until were finished
the seven plagues
of the seven angels.

Hebrew

וההיכל נתמלא עשן
מכבוד האלהים
,ומן גבורתו
ואיש לא היה יכול
להיכנס אל ההיכל
עד אשר תושלמנה
שבע המכות
של שבעת המלאכים

English from Hebrew

And the heikhal was filled with smoke
from the glory of Elohim
and from his might,
and no one was able
to enter into the heikhal
until the seven plagues
of the seven messengers
were completed.

Revelation 16 – The Seven Bowls of Wrath

16:1

Greek

Καὶ ἤκουσα μεγάλης φωνῆς
ἐκ τοῦ ναοῦ
λεγούσης τοῖς ἑπτὰ ἀγγέλοις·
Ὑπάγετε καὶ ἐκχέετε τὰς φιάλας
τοῦ θυμοῦ τοῦ θεοῦ
εἰς τὴν γῆν.

English from Greek

And I heard a loud voice
 from the temple
 saying to the seven angels,
 “Go and pour out the bowls
 of the wrath of God
 into the earth.”

Hebrew

ושמעתי קול גדול
מן ההיכל
האומר אל שבעת המלאכים:
לכו ושפכו את הקערות
חמת האלהים
על הארץ

English from Hebrew

And I heard a great voice
 from the heikhal
 saying to the seven messengers:
 “Go and pour out the bowls
 of the wrath of Elohim
 upon the earth.”

16:2 – First Bowl

Greek

Καὶ ἀπῆλθεν ὁ πρῶτος
 καὶ ἐξέχεεν τὴν φιᾶλαν αὐτοῦ
 εἰς τὴν γῆν,
 καὶ ἐγένετο ἕλκος κακὸν καὶ πονηρὸν
 ἐπὶ τοὺς ἀνθρώπους
 τοὺς ἔχοντας τὸ χάραγμα τοῦ θηρίου
 καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ.

English from Greek

And the first went
 and poured out his bowl
 into the earth,

and it became a bad and evil sore
on the men
who have the mark of the beast
and who worship its image.

Hebrew

וילך הראשון
וישפך את קערתו
,על הארץ
ויהי שְׁחִין רע ומכאיב
על בני האדם
אשר להם אות החיה
והמשתחווים לצלמה

English from Hebrew

And the first went
and poured his bowl
upon the earth,
and there came a foul and painful boil
upon the sons of man
who have the mark of the beast
and who bow to its image.

16:3 – Second Bowl

Greek

Καὶ ὁ δεύτερος
ἐξέχεεν τὴν φιᾶλαν αὐτοῦ
εἰς τὴν θάλασσαν,
καὶ ἐγένετο αἷμα
ὡς νεκροῦ,
καὶ πᾶσα ψυχὴ ζῶσα
ἀπέθανεν τὰ ἐν τῇ θαλάσσῃ.

English from Greek

And the second
poured out his bowl
into the sea,
and it became blood
like that of a dead man,

and every living soul
in the sea died.

Hebrew

והשני
שָׁפַךְ את קערתו
אל הים,
ויהי לדם
כְּדַם מת,
וכל נפש חיה
אשר בים מתה

English from Hebrew

And the second
poured his bowl
into the sea,
and it became blood
like the blood of a dead one,
and every living soul
that was in the sea died.

16:4 – Third Bowl

Greek

Καὶ ὁ τρίτος
ἐξέχεεν τὴν φιᾶλαν αὐτοῦ
εἰς τοὺς ποταμοὺς
καὶ τὰς πηγὰς τῶν ὑδάτων,
καὶ ἐγένοντο αἷμα.

English from Greek

And the third
poured out his bowl
into the rivers
and the springs of waters,
and they became blood.

Hebrew

והשלישי
שפך את קערתו
אל הנהרות
ואל מעיינות המים,
ויהיו לדם

English from Hebrew

And the third
poured his bowl
into the rivers
and into the springs of the waters,
and they became blood.

16:5

Greek

Καὶ ἤκουσα τοῦ ἀγγέλου τῶν ὑδάτων
λέγοντος·
Δίκαιος εἶ,
ὁ ὢν καὶ ὁ ἦν,
ὁ ὅσιος,
ὅτι ταῦτα ἔκρινας·

English from Greek

And I heard the angel of the waters
saying,
“Righteous are you,
the One who is and who was,
the Holy One,
because you have judged these things;

Hebrew

ושמעתי את מלאך המים
:אומר
,צדיק אתה
,האשר הוא והאשר היה
,הקדוש
כי כך שפטת

English from Hebrew

And I heard the messenger of the waters
saying:
“Righteous are you,
who is and who was,
the Set-apart One,
for you have judged thus.

16:6

Greek

ὅτι αἷμα ἁγίων
καὶ προφητῶν
ἐξέχεαν,
καὶ αἷμα
αὐτοῖς δέδωκας
πιεῖν·
ἄξιοί εἰσιν.

English from Greek

because they poured out
the blood of saints
and prophets,
and blood
you have given them
to drink;
they are worthy.”

Hebrew

כי דם קדושים
ונביאים
,שפכו
ודם
נתת להם
;לשתות
ראויים הם

English from Hebrew

for the blood of holy ones
and prophets
they have shed,

and blood
you have given them
to drink;
they are worthy.”

16:7

Greek

Καὶ ἤκουσα τοῦ θυσιαστηρίου
λέγοντος·
ναί, κύριε ὁ θεὸς ὁ παντοκράτωρ,
ἀληθιναὶ καὶ δίκαιαι
αἱ κρίσεις σου.

English from Greek

And I heard the altar
saying,
“Yes, Lord God Almighty,
true and righteous
are your judgments.”

Hebrew

ושמעתי את המזבח
אומר:
כן, אדני אלהים שדי,
אמתיות וצדיקות
משפטיך

English from Hebrew

And I heard the altar
saying:
“Yes, Adonai Elohim Shaddai,
true and righteous
are your judgments.”

16:8 – Fourth Bowl

Greek

Καὶ ὁ τέταρτος
ἐξέχεεν τὴν φιᾶλαν αὐτοῦ
ἐπὶ τὸν ἥλιον,
καὶ ἐδόθη αὐτῷ
καυματίσαι
τοὺς ἀνθρώπους
ἐν πυρί.

English from Greek

And the fourth
poured out his bowl
upon the sun,
and it was given to it
to scorch
men
with fire.

Hebrew

והרביעי
שפך את קערתו
,על השמש
וניתן לו
לשרוף
את בני האדם
באש

English from Hebrew

And the fourth
poured his bowl
upon the sun,
and it was given to it
to scorch
the sons of man
with fire.

16:9

Greek

καὶ ἐκαυματίσθησαν οἱ ἄνθρωποι
καῦμα μέγα,

καὶ ἐβλασφήμησαν τὸ ὄνομα τοῦ θεοῦ
τοῦ ἔχοντος τὴν ἐξουσίαν ἐπὶ τὰς πληγὰς ταύτας,
καὶ οὐ μετενόησαν
δοῦναι αὐτῷ δόξαν.

English from Greek

And the men were scorched
with great heat,
and they blasphemed the name of God
who has authority over these plagues,
and they did not repent
to give him glory.

Hebrew

ונשרפו בני האדם
בחום גדול,
ויחרפו את שם האלהים
אשר לו הסמכות על המכות האלה,
ולא שבו בתשובה
לתת לו כבוד

English from Hebrew

And the sons of man were burned
with great heat,
and they reviled the name of Elohim
who has authority over these plagues,
and they did not turn in repentance
to give him glory.

16:10 – Fifth Bowl

Greek

Καὶ ὁ πέμπτος
ἐξέχεεν τὴν φιᾶλαν αὐτοῦ
ἐπὶ τὸν θρόνον τοῦ θηρίου,
καὶ ἐγένετο ἡ βασιλεία αὐτοῦ
ἐσκοτωμένη,
καὶ ἐμασῶντο τὰς γλώσσας αὐτῶν
ἐκ τοῦ πόνου,

English from Greek

And the fifth
 poured out his bowl
 upon the throne of the beast,
 and its kingdom
 became darkened,
 and they were gnawing their tongues
 because of the pain,

Hebrew

והחמישי
שפך את קערתו
,על כסא החיה
ותהי ממלכתה
,חשיכה
וינשכו את לשונם
מרוב כאב

English from Hebrew

And the fifth
 poured his bowl
 upon the throne of the beast,
 and its kingdom
 became dark,
 and they were biting their tongues
 from the great pain.

16:11

Greek

καὶ ἐβλασφήμησαν
 τὸν θεὸν τοῦ οὐρανοῦ
 ἐκ τῶν πόνων αὐτῶν
 καὶ ἐκ τῶν ἑλκών αὐτῶν,
 καὶ οὐ μετενόησαν
 ἐκ τῶν ἔργων αὐτῶν.

English from Greek

and they blasphemed
 the God of heaven
 because of their pains
 and because of their sores,
 and they did not repent
 of their works.

Hebrew

וילעיגו
לאלהי השמים
מכאבם
ומִשְׁחִינֵיהֶם,
ולא שבו בתשובה
ממעשיהם

English from Hebrew

and they spoke blasphemy
 against the Elohim of the heavens
 because of their pains
 and because of their sores,
 and they did not repent
 from their deeds.

16:12 – Sixth Bowl

Greek

Καὶ ὁ ἕκτος
 ἐξέχεεν τὴν φιᾶλαν αὐτοῦ
 ἐπὶ τὸν ποταμὸν τὸν μέγαν
 τὸν Εὐφράτην,
 καὶ ἐξηράνθη τὸ ὕδωρ αὐτοῦ,
 ἵνα ἑτοιμασθῇ ἡ ὁδὸς
 τῶν βασιλέων
 τῶν ἀπὸ ἀνατολῆς ἡλίου.

English from Greek

And the sixth
 poured out his bowl
 upon the great river
 Euphrates,

and its water was dried up,
so that the way might be prepared
for the kings
from the rising of the sun.

Hebrew

והשישי
שפך את קערתו
על הנהר הגדול
,פרת
,ויתיבשו מימיו
כדי שתוכן הדרך
למלכים
מן מזרח השמש

English from Hebrew

And the sixth
poured his bowl
upon the great river
Perat, Euphrates,
and its waters were dried,
to prepare the way
for the kings
from the east of the sun.

16:13

Greek

Καὶ εἶδον
ἐκ τοῦ στόματος τοῦ δράκοντος
καὶ ἐκ τοῦ στόματος τοῦ θηρίου
καὶ ἐκ τοῦ στόματος τοῦ ψευδοπροφήτου
πνεύματα τρία ἀκάθαρτα
ὡς βάτραχοι·

English from Greek

And I saw
out of the mouth of the dragon
and out of the mouth of the beast
and out of the mouth of the false prophet

three unclean spirits
like frogs,

Hebrew

וראיתי
מפי התנין
ומפי החיה
ומפי הנביא השקרי
שלושה רוחות טמאות
כדמות צפרדעים

English from Hebrew

And I saw
from the mouth of the dragon
and from the mouth of the beast
and from the mouth of the false prophet
three unclean spirits
like frogs.

16:14

Greek

εἰσὶν γὰρ πνεύματα δαιμονίων
ποιοῦντα σημεῖα,
ἃ ἐκπορεύεται ἐπὶ τοὺς βασιλεῖς
τῆς οἰκουμένης ὅλης,
συναγαγεῖν αὐτοὺς
εἰς τὸν πόλεμον
τῆς ἡμέρας τῆς μεγάλης
τοῦ θεοῦ τοῦ παντοκράτορος.

English from Greek

for they are spirits of demons
doing signs,
which go out to the kings
of the whole inhabited earth,
to gather them
to the war
of the great day
of God the Almighty.

Hebrew

כי רוחות שדים הם
עושות אותות,
היוצאות אל מלכי
כל תבל,
לְקַבֵּץ אותם
למלחמה
ביום הגדול
של אלהים שדי

English from Hebrew

for they are spirits of demons
working signs,
that go out to the kings
of all the inhabited earth,
to gather them
for the war
of the great day
of Elohim Shaddai.

16:15 (parenthetical word of Yeshua)

Greek

Ἰδοὺ ἔρχομαι
ὡς κλέπτης.
μακάριος ὁ γρηγορῶν
καὶ τηρῶν τὰ ἱμάτια αὐτοῦ,
ἵνα μὴ γυμνὸς περιπατῇ
καὶ βλέπωσιν
τὴν ἀσχημοσύνην αὐτοῦ.

English from Greek

“Behold, I am coming
like a thief.
Blessed is the one who stays awake
and keeps his garments,
so that he may not walk naked
and they see
his shame.”

Hebrew

הנה אני בא
כגנב.
אשרי השֹׁקֵד
ושומר את בגדיו,
שלא ילך ערום
ויראו
את ערוותו

English from Hebrew

“Behold, I am coming
like a thief.
Blessed is the one who watches
and guards his garments,
that he may not walk naked
and they see
his nakedness.”

16:16

Greek

Καὶ συνήγαγεν αὐτοὺς
εἰς τὸν τόπον
τὸν καλούμενον Ἑβραϊστὶ
Ἀρμαγεδών.

English from Greek

And they gathered them
to the place
which in Hebrew is called
Har-Magedon.

Hebrew

ויקבץ אותם
אל המקום
הנקרא בעברית
הרמגדון

English from Hebrew

And he gathered them
 to the place
 which in Hebrew is called
 Har-Megiddon.

16:17 – Seventh Bowl

Greek

Καὶ ὁ ἕβδομος
 ἐξέχεεν τὴν φιᾶλαν αὐτοῦ
 ἐπὶ τὸν ἀέρα,
 καὶ ἐξῆλθεν φωνὴ μεγάλη
 ἐκ τοῦ ναοῦ
 ἀπὸ τοῦ θρόνου
 λέγουσα·
 Γέγονεν.

English from Greek

And the seventh
 poured out his bowl
 upon the air,
 and a loud voice came out
 from the temple,
 from the throne,
 saying,
 “It is done.”

Hebrew

והשביעי
שפך את קערתו
,על האויר
ויצא קול גדול
,מן ההיכל
,מן הכסא
:אומר
נשלם הדבר

English from Hebrew

And the seventh
 poured his bowl

upon the air,
and a great voice went out
from the heikhal,
from the throne,
saying:
“It is completed.”

16:18

Greek

καὶ ἐγένοντο ἀστραπαί
καὶ φωναί
καὶ βρονταί,
καὶ σεισμὸς ἐγένετο μέγας,
οἷος οὐκ ἐγένετο
ἀφ᾽ οὗ ἄνθρωπος ἐγένετο
ἐπὶ τῆς γῆς,
τῷσιν τοσοῦτος σεισμὸς
οὕτω μέγας.

English from Greek

And there were lightnings
and voices
and thunders,
and a great earthquake occurred,
such as had not been
since man was on the earth,
so great an earthquake,
so mighty.

Hebrew

ויהיו ברקים
וקולות
ורעמים,
ויהי רעש גדול,
אשר כמוהו לא היה
מיום היות אדם
על הארץ,
כזה רעש
גדול מאוד

English from Hebrew

And there were lightnings
 and voices
 and thunders,
 and there came a great shaking,
 such as had not been
 since man was
 upon the earth,
 so great a shaking,
 so mighty.

16:19

Greek

καὶ ἐγένετο ἡ πόλις ἡ μεγάλη
 εἰς τρία μέρη,
 καὶ αἱ πόλεις τῶν ἐθνῶν
 ἔπεσαν,
 καὶ Βαβυλὼν ἡ μεγάλη
 ἐμνήσθη ἐνώπιον τοῦ θεοῦ
 δοῦναι αὐτῇ τὸ ποτήριον
 τοῦ οἴνου τοῦ θυμοῦ
 τῆς ὀργῆς αὐτοῦ.

English from Greek

And the great city
 became into three parts,
 and the cities of the nations
 fell,
 and Babylon the great
 was remembered before God,
 to give to her the cup
 of the wine of the wrath
 of his anger.

Hebrew

והעיר הגדולה
,נחלקה לשלושה חלקים
ועירי הגויים

נפלו,
ובבל הגדולה
נזכרה לפני האלהים,
לתת לה את הכוס
יין חמת
אפו

English from Hebrew

And the great city
was split into three parts,
and the cities of the nations
fell,
and Babylon the great
was remembered before Elohim,
to give to her the cup
of the wine of the wrath
of his fury.

16:20

Greek

καὶ πᾶσα νῆσος
ἔφυγεν,
καὶ ὄρη
οὐχ εὑρέθησαν.

English from Greek

And every island
fled,
and mountains
were not found.

Hebrew

וכל אי
נס,
וההרים
לא נמצאו

English from Hebrew

And every island
fled away,
and the mountains
were not found.

16:21

Greek

καὶ χάλαζα μεγάλη
ὡς ταλαντιαία
καταβαίνει ἐκ τοῦ οὐρανοῦ
ἐπὶ τοὺς ἀνθρώπους,
καὶ ἐβλασφήμησαν οἱ ἄνθρωποι
τὸν θεόν
ἐκ τῆς πληγῆς τῆς χαλάζης,
ὅτι μεγάλη ἐστὶν
ἡ πληγὴ αὐτῆς σφόδρα.

English from Greek

And great hail,
about the weight of a talent,
comes down from heaven
upon men,
and the men blasphemed
God
because of the plague of the hail,
for its plague
is exceedingly great.

Hebrew

וברד גדול
כמשקל ככר
ירד מן השמים
,על בני האדם
ובני האדם חרפו
את האלהים
,מִשְׁבֶּטַת הברד
כי גדולה מאוד
מכתו

English from Hebrew

And great hail,
like the weight of a talent,
came down from the heavens
upon the sons of man,
and the sons of man blasphemed
Elohim
because of the plague of the hail,
for its blow
was exceedingly great.

Revelation 17 – The Great Harlot and the Beast

17:1

Greek

Καὶ ἦλθεν εἷς
ἐκ τῶν ἑπτὰ ἀγγέλων
τῶν ἐχόντων τὰς ἑπτὰ φιάλας,
καὶ ἐλάλησεν μετ᾽ ἐμοῦ λέγων·
Δεῦρο, δείξω σοι
τὸ κρίμα τῆς πόρνης τῆς μεγάλης
τῆς καθημένης ἐπὶ ὑδάτων πολλῶν,

English from Greek

And one
of the seven angels
who had the seven bowls
came and spoke with me, saying,
“Come, I will show you
the judgment of the great harlot
who sits on many waters,

Hebrew

ויבוא אחד
מן שבעת המלאכים
,אשר בידם שבע הקערות

וידבר אלי לאמר:
בא, אראך
את משפט הזונה הגדולה
היושבת על מים רבים

English from Hebrew

And one
 of the seven messengers
 who have the seven bowls
 came and spoke to me, saying:
 “Come, I will show you
 the judgment of the great whore
 who sits upon many waters.

17:2

Greek

μεθ’ ἧς ἐπόρνευσαν
 οἱ βασιλεῖς τῆς γῆς,
 καὶ ἐμεθύσθησαν οἱ κατοικοῦντες τὴν γῆν
 ἐκ τοῦ οἴνου
 τοῦ πορνείας αὐτῆς.

English from Greek

with whom the kings of the earth
 committed fornication,
 and those dwelling on the earth
 were made drunk
 from the wine
 of her fornication.”

Hebrew

אשר זנו עמה
מלכי הארץ,
ויושבי הארץ השתכרו
מן היין
של זנותה

English from Hebrew

with whom the kings of the earth
have committed whoredom,
and the dwellers on the earth became drunk
from the wine
of her whoring.”

17:3

Greek

καὶ ἀπήνεγκέν με
εἰς ἔρημον
ἐν πνεύματι·
καὶ εἶδον γυναῖκα
καθημένην ἐπὶ θηρίον κόκκινον
γέμον ὀνομάτων βλασφημίας,
ἔχον κεφαλὰς ἑπτά
καὶ κέρατα δέκα.

English from Greek

And he carried me away
in spirit
into a wilderness;
and I saw a woman
sitting on a scarlet beast
full of names of blasphemy,
having seven heads
and ten horns.

Hebrew

וישאני
ברוח
,אל המדבר
ואֶרְא אשה
,יושבת על חיה אדומה כשני
,מלאה שמות נאצה
ושבעה ראשים לה
ועשרה קרנים

English from Hebrew

And he carried me
 in the Spirit
 into the wilderness,
 and I saw a woman
 sitting upon a beast red like scarlet,
 full of names of blasphemy,
 having seven heads
 and ten horns.

17:4

Greek

καὶ ἡ γυνὴ ἦν περιβεβλημένη
 πορφυροῦν
 καὶ κόκκινον,
 καὶ κεκοσμημένη χρυσίῳ
 καὶ λίθῳ τιμίῳ
 καὶ μαργαρίταις,
 ἔχουσα ποτήριον χρυσοῦν
 ἐν τῇ χειρὶ αὐτῆς
 γέμον βδελυγμάτων
 καὶ τὰ ἀκάθαρτα
 τῆς πορνείας αὐτῆς.

English from Greek

And the woman was clothed
 in purple
 and scarlet,
 and adorned with gold
 and precious stone
 and pearls,
 having a golden cup
 in her hand,
 full of abominations
 and the unclean things
 of her fornication.

Hebrew

והאשה לבושה
אַרְגָּמָן

ושני,
ומעוטרת זהב
ואבן יקרה
ומרגליות,
ובידה כוס זהב
מלאת תועבות
וטֻמְאוֹת
זנותה

English from Hebrew

And the woman was clothed
in purple
and scarlet,
and decked with gold
and precious stone
and pearls,
and in her hand a cup of gold
filled with abominations
and the uncleannesses
of her whoring.

17:5

Greek

καὶ ἐπὶ τὸ μέτωπον αὐτῆς
ὄνομα γεγραμμένον,
μυστήριον·
Βαβυλὼν ἡ μεγάλη,
ἡ μήτηρ τῶν πορνῶν
καὶ τῶν βδελυγμάτων
τῆς γῆς.

English from Greek

And on her forehead
a name written,
a mystery:
“Babylon the Great,
the mother of harlots
and of the abominations
of the earth.”

Hebrew

ועל מצחה
שם כתוב,
סוד:
בבל הגדולה,
אם הזונות
ותועבות
הארץ

English from Hebrew

And upon her forehead
a name written,
a mystery:
“Babylon the Great,
mother of the harlots
and abominations
of the earth.”

17:6

Greek

καὶ εἶδον τὴν γυναῖκα
μεθύουσαν ἐκ τοῦ αἵματος τῶν ἁγίων
καὶ ἐκ τοῦ αἵματος
τῶν μαρτύρων Ἰησοῦ.
καὶ ἐθαύμασα,
ἰδὼν αὐτήν,
θαῦμα μέγα.

English from Greek

And I saw the woman
drunk with the blood of the saints
and with the blood
of the witnesses of Jesus.
And I marveled,
when I saw her,
with great wonder.

Hebrew

וארא את האשה
שיקורה מדם הקדושים
ומן הדם
של עדי ישוע,
ואתמה
כאשר ראיתיה
תימהון גדול

English from Hebrew

And I saw the woman
drunk from the blood of the holy ones
and from the blood
of the witnesses of Yeshua,
and I marveled
when I saw her
with a great astonishment.

17:7

Greek

καὶ εἶπέν μοι ὁ ἄγγελος·
Διὰ τί ἐθαύμασας;
ἐγὼ ἐρῶ σοι τὸ μυστήριον τῆς γυναικός
καὶ τοῦ θηρίου
τοῦ βαστάζοντος αὐτήν,
τοῦ ἔχοντος
τὰς ἑπτὰ κεφαλὰς
καὶ τὰ δέκα κέρατα.

English from Greek

And the angel said to me,
“Why did you marvel?
I will tell you the mystery of the woman
and of the beast
that carries her,
which has
the seven heads
and the ten horns.

Hebrew

ויאמר אלי המלאך:
למה תִתְמַהּ?
אני אגיד לך את סוד האשה
ואת החיה
הנושאת אותה,
אשר לה
שבעה ראשים
ועשרה קרנים

English from Hebrew

And the messenger said to me:
"Why do you marvel?
I will declare to you the mystery of the woman
and of the beast
that bears her,
which has
seven heads
and ten horns.

17:8

Greek

τὸ θηρίον ὃ εἶδες
ἦν καὶ οὐκ ἔστιν,
καὶ μέλλει ἀναβαίνειν
ἐκ τῆς ἀβύσσου
καὶ εἰς ἀπώλειαν ὑπάγει·
καὶ θαυμάσονται οἱ κατοικοῦντες ἐπὶ τῆς γῆς,
ὧν οὐ γέγραπται τὰ ὀνόματα
ἐπὶ τὸ βιβλίον τῆς ζωῆς
ἀπὸ καταβολῆς κόσμου,
βλέποντες τὸ θηρίον
ὅτι ἦν
καὶ οὐκ ἔστιν
καὶ παρέσται.

English from Greek

The beast which you saw
was, and is not,
and is about to come up

out of the abyss,
and goes to destruction;
and those who dwell on the earth will marvel,
whose names are not written
in the scroll of life
from the foundation of the world,
when they see the beast,
that it was,
and is not,
and will be present.

Hebrew

החיה אשר ראית
היתה ואיננה,
ועומדת לעלות
מן התהום
וללכת לאבדון,
ויתמהו יושבי הארץ,
אשר לא כתבו שמותיהם
בספר החיים
מיסוד העולם,
בראותם את החיה
כי היתה
ואיננה
ועתידה לבוא

English from Hebrew

The beast that you saw
was and is not,
and is about to ascend
from the abyss
and go to destruction,
and the dwellers on the earth will marvel,
whose names are not written
in the scroll of life
from the foundation of the world,
when they see the beast,
that it was,
and is not,
and is to come.

17:9

Greek

Ὧδε ὁ νοῦς
ὁ ἔχων σοφίαν·
αἱ ἑπτὰ κεφαλαί
ὄρη ἑπτά εἰσιν,
ὅπου ἡ γυνὴ
κάθηται ἐπ᾽ αὐτῶν,

English from Greek

Here is the mind
which has wisdom:
the seven heads
are seven mountains,
where the woman
sits on them,

Hebrew

פה השכל
:אשר בו חכמה
השבעה הראשים
,הם שבעה הרים
אשר עליהם
היא יושבת

English from Hebrew

Here is the mind
that has wisdom:
the seven heads
are seven mountains
on which
the woman sits.

17:10

Greek

καὶ βασιλεῖς ἑπτά εἰσιν·
οἱ πέντε ἔπεσαν,

ὁ εἷς ἔστιν,
ὁ ἄλλος οὔπω ἦλθεν·
καὶ ὅταν ἔλθῃ,
ὀλίγον αὐτὸν δεῖ
μείναι.

English from Greek

and they are seven kings;
five have fallen,
one is,
the other has not yet come;
and when he comes,
he must remain
a little while.

Hebrew

ושבעה מלכים הם:
חמישה נפלו,
אחד קיים,
והאחר עוד לא בא;
וכאשר יבוא,
מעט זמן
ישב

English from Hebrew

and they are seven kings:
five have fallen,
one is,
and the other has not yet come;
and when he comes,
he must remain
a short time.

17:11

Greek

καὶ τὸ θηρίον ὃ ἦν
καὶ οὐκ ἔστιν,
καὶ αὐτὸς ὄγδοός ἐστιν,

καὶ ἐκ τῶν ἑπτά ἐστιν,
καὶ εἰς ἀπώλειαν ὑπάγει.

English from Greek

And the beast which was
and is not,
he also is an eighth,
and is of the seven,
and goes to destruction.

Hebrew

והחיה אשר היתה
ואיננה,
גם הוא השמיני,
ומן השבעה הוא,
והוא הולך לאבדון

English from Hebrew

And the beast that was
and is not,
he is also an eighth,
and is from the seven,
and he goes to destruction.

17:12

Greek

Καὶ τὰ δέκα κέρατα
ἃ εἶδες
δέκα βασιλεῖς εἰσιν,
οἵτινες βασιλείαν οὔπω ἔλαβον,
ἀλλ᾽ ἐξουσίαν ὡς βασιλεῖς
μίαν ὥραν
λαμβάνουσιν
μετὰ τοῦ θηρίου.

English from Greek

And the ten horns
which you saw

are ten kings,
who have not yet received a kingdom,
but receive authority as kings
for one hour
with the beast.

Hebrew

ועשרת הקרנים
אשר ראית
עשרה מלכים הם,
אשר עוד לא קיבלו מלוכה,
אך סמכות כמלכים
לשעה אחת
יקבלו
עם החיה

English from Hebrew

And the ten horns
that you saw
are ten kings,
who have not yet received a kingdom,
but they receive authority as kings
for one hour
with the beast.

17:13

Greek

οὗτοι μίαν γνώμην ἔχουσιν,
καὶ τὴν δύναμιν καὶ τὴν ἐξουσίαν αὐτῶν
τῷ θηρίῳ
δίδουσιν.

English from Greek

These have one mind,
and their power and authority
they give
to the beast.

Hebrew

אלה דעה אחת להם,
ואת כוחם וסמכותם
נותנים
לחיה

English from Hebrew

These have one purpose,
and their power and authority
they give
to the beast.

17:14

Greek

οὗτοι μετὰ τοῦ ἀρνίου
πολεμήσουσιν,
καὶ τὸ ἀρνίον νικήσει αὐτούς,
ὅτι κύριος κυρίων ἐστίν
καὶ βασιλεὺς βασιλέων·
καὶ οἱ μετ᾽ αὐτοῦ
κλητοὶ
καὶ ἐκλεκτοὶ
καὶ πιστοί.

English from Greek

These will make war
with the Lamb,
and the Lamb will overcome them,
for he is Lord of lords
and King of kings;
and those with him
are called
and chosen
and faithful.”

Hebrew

אלה יעשו מלחמה
עם השה,
והשה ינצח אותם,
כי אדון האדונים הוא

ומלך המלכים,
והנמצאים עמו
קרואים
ובחורים
ונאמנים

English from Hebrew

These will make war
with the Lamb,
and the Lamb will overcome them,
for he is Adon of adonim
and King of kings,
and those who are with him
are called,
chosen,
and faithful.

17:15

Greek

Καὶ λέγει μοι·
Τὰ ὕδατα ἃ εἶδες,
ὅπου ἡ πόρνη κάθηται,
λαοὶ καὶ ὄχλοι
εἰσὶν
καὶ ἔθνη
καὶ γλῶσσαι.

English from Greek

And he says to me,
“The waters which you saw,
where the harlot sits,
are peoples and multitudes
and nations
and tongues.

Hebrew

ויאמר אלי:
המים אשר ראית,
אשר עליהם יושבת הזונה,

עמים והמונים
הם,
וגויים
ולשונות

English from Hebrew

And he said to me:
“The waters that you saw,
where the whore sits,
are peoples and crowds,
and nations,
and tongues.

17:16

Greek

Καὶ τὰ δέκα κέρατα
ἃ εἶδες
καὶ τὸ θηρίον,
οὗτοι μισήσουσιν τὴν πόρνην,
καὶ ἠρημωμένην ποιήσουσιν αὐτήν
καὶ γυμνήν,
καὶ τὰς σάρκας αὐτῆς φάγονται,
καὶ αὐτὴν κατακαύσουσιν ἐν πυρί·

English from Greek

And the ten horns
which you saw
and the beast,
these will hate the harlot,
and will make her desolate
and naked,
and will eat her flesh,
and will burn her with fire.

Hebrew

ועשרת הקרנים
אשר ראית
והחיה,
אלה ישנאו את הזונה,

ויעשוה שממה
וערומה,
ואת בשרה יאכלו,
ויבערו אותה באש

English from Hebrew

And the ten horns
that you saw,
and the beast,
these will hate the whore,
and will make her desolate
and naked,
and they will eat her flesh,
and will burn her with fire.

17:17

Greek

ὁ γὰρ θεὸς
ἔδωκεν εἰς τὰς καρδίας αὐτῶν
ποιῆσαι τὴν γνώμην αὐτοῦ,
καὶ ποιῆσαι μίαν γνώμην,
καὶ δοῦναι τὴν βασιλείαν αὐτῶν
τῷ θηρίῳ,
ἄχρι τελεσθῶσιν
οἱ λόγοι τοῦ θεοῦ.

English from Greek

For God
has put into their hearts
to do his purpose,
and to do one purpose,
and to give their kingdom
to the beast,
until the words of God
are fulfilled.

Hebrew

כי האלהים
נתן בלבבם

לעשות רצונו,
ולהיות לב אחד,
ולתת את מלכותם
לחיה,
עד אשר יושלמו
דברי האלהים

English from Hebrew

For Elohim
has given into their hearts
to do his will,
and to be of one mind,
and to give their kingdom
to the beast,
until the words of Elohim
are fulfilled.

17:18

Greek

καὶ ἡ γυνὴ
ἣν εἶδες
ἡ πόλις ἡ μεγάλη ἐστίν,
ἡ ἔχουσα βασιλείαν
ἐπὶ τῶν βασιλέων
τῆς γῆς.

English from Greek

And the woman
whom you saw
is the great city,
which has a kingdom
over the kings
of the earth.”

Hebrew

והאשה
אשר ראית
היא העיר הגדולה,
אשר לה ממשלה

על מלכי
הארץ

English from Hebrew

And the woman
whom you saw
is the great city,
that has rule
over the kings
of the earth.”

Revelation 18 – The Fall of Babylon the Great

18:1

Greek

Μετὰ ταῦτα εἶδον
ἄλλον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ,
ἔχοντα ἐξουσίαν μεγάλην,
καὶ ἡ γῆ ἐφωτίσθη
ἐκ τῆς δόξης αὐτοῦ.

English from Greek

After these things I saw
another angel coming down out of heaven,
having great authority,
and the earth was illuminated
from his glory.

Hebrew

ואחרי זאת ראיתי
,מלאך אחר יורד מן השמים
,שסמכות גדולה בידו
והארץ הוארה
מכבודו

English from Hebrew

After this I saw
another messenger descending from the heavens,
having great authority,
and the earth was lit
from his glory.

18:2

Greek

καὶ ἔκραξεν ἐνίσχυρᾷ φωνῇ λέγων·
Ἔπεσεν, ἔπεσεν Βαβυλὼν ἡ μεγάλη,
καὶ ἐγένετο κατοίκησις δαιμονίων
καὶ φυλακὴ παντὸς πνεύματος ἀκαθάρτου
καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρτου
καὶ μεμισημένου·

English from Greek

And he cried with a mighty voice, saying,
“Fallen, fallen is Babylon the great,
and she has become a dwelling place of demons
and a prison of every unclean spirit
and a prison of every unclean
and hated bird,

Hebrew

ויקרא בקול עז ויאמר:
נפלה, נפלה בבל הגדולה,
ותהי למעון שדים,
ולמשמר כל רוח טמאה,
ולמשמר כל עוף טמא
ושָׂנוּא

English from Hebrew

And he cried with a strong voice, saying:
“Fallen, fallen is Babylon the great,
and she has become a dwelling of demons,
and a guard-house of every unclean spirit,
and a prison of every unclean
and hated bird.

18:3

Greek

ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς
πέπτωκαν πάντα τὰ ἔθνη,
καὶ οἱ βασιλεῖς τῆς γῆς
μετ᾽ αὐτῆς ἐπόρνευσαν,
καὶ οἱ ἔμποροι τῆς γῆς
ἐκ τῆς δυνάμεως τοῦ στρήνους αὐτῆς
ἐπλούτησαν.

English from Greek

because from the wine of the wrath of her fornication
all the nations have fallen,
and the kings of the earth
committed fornication with her,
and the merchants of the earth
grew rich from the power of her luxury.”

Hebrew

כי מן יין חמת זנותה
,נפלו כל הגויים
ומלכי הארץ
,זנו עמה
וסוחרי הארץ
התעשרו מכוח
תענוגיה

English from Hebrew

for from the wine of the fury of her whoring
all the nations have fallen,
and the kings of the earth
have whored with her,
and the merchants of the earth
were made rich from the strength
of her luxuries.

18:4

Greek

Καὶ ἤκουσα ἄλλην φωνὴν
ἐκ τοῦ οὐρανοῦ λέγουσαν·
Ἐξέλθατε ὁ λαός μου ἐξ αὐτῆς,
ἵνα μὴ συγκοινωνήσητε ταῖς ἁμαρτίαις αὐτῆς
καὶ ἐκ τῶν πληγῶν αὐτῆς
ἵνα μὴ λάβητε·

English from Greek

And I heard another voice
from heaven saying,
“Come out of her, my people,
so that you do not share in her sins
and so that you do not receive
of her plagues,

Hebrew

ושמעתי קול אחר
מן השמים אומר:
צאו מתוכה, עמי,
למען לא תשתתפו בחטאותיה,
ולא תקחו
ממכותיה

English from Hebrew

And I heard another voice
from the heavens saying:
“Come out of her, my people,
so that you do not partake in her sins,
and so you do not receive
from her plagues,

18:5

Greek

ὅτι ἐκολώπησαν αἱ ἁμαρτίαι αὐτῆς
ἄχρι τοῦ οὐρανοῦ,

καὶ ἐμνημόνευσεν ὁ θεὸς
τὰ ἀδικήματα αὐτῆς.

English from Greek

because her sins
have reached up to heaven,
and God has remembered
her injustices.

Hebrew

כי חטאותיה
הגיעו עד השמים,
והאלהים זכר
את עוולותיה

English from Hebrew

for her sins
have mounted up to the heavens,
and Elohim has remembered
her injustices.

18:6

Greek

ἀπόδοτε αὐτῇ
ὡς καὶ αὐτὴ ἀπέδωκεν,
καὶ διπλώσατε τὰ διπλᾶ
κατὰ τὰ ἔργα αὐτῆς·
ἐν τῷ ποτηρίῳ ᾧ ἐκέρασεν
κεράσατε αὐτῇ διπλοῦν.

English from Greek

Render to her
as she herself rendered,
and double the double
according to her works;
in the cup which she mixed,
mix for her double.

Hebrew

שלמו לה
כאשר גם היא שלמה,
וכפלו לה כפלים
כפי מעשיה;
בכוס אשר ערבבה היא,
ערבבו לה כפול

English from Hebrew

Pay back to her
as she also has paid,
and double to her a double
according to her deeds;
in the cup that she mixed,
mix to her double.

18:7

Greek

ὅσα ἐδόξασεν ἑαυτὴν
καὶ ἐστρηνίασεν,
τοσοῦτον δότε αὐτῇ βασανισμόν
καὶ πένθος·
ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει·
Κάθημαι βασίλισσα
καὶ χήρα οὐκ εἰμί
καὶ πένθος οὐ μὴ ἴδω.

English from Greek

As much as she glorified herself
and lived luxuriously,
so much give to her torment
and mourning;
because in her heart she says,
‘I sit as a queen,
and I am no widow,
and I shall never see mourning.’

Hebrew

כפי אשר פיארה את עצמה
וחיתה בתענוג,
כן תנו לה ייסור
ואבל;
כי בלבה היא אומרת:
יושבת אני כמלכה,
ואינה אלמנה אני,
ואבל
לא אראה

English from Hebrew

In the measure that she glorified herself
and lived in pleasure,
in that measure give to her torment
and mourning;
for in her heart she says:
“I sit a queen,
and I am not a widow,
and mourning
I shall not see.”

18:8

Greek

διὰ τοῦτο
ἐν μιᾷ ἡμέρᾳ ἥξουσιν αἱ πληγαὶ αὐτῆς,
θάνατος
καὶ πένθος
καὶ λιμός,
καὶ ἐν πυρὶ κατακαυθήσεται,
ὅτι ἰσχυρὸς κύριος ὁ θεός
ὁ κρίνας αὐτήν.

English from Greek

For this reason
in one day her plagues will come,
death
and mourning
and famine,
and she will be burned up with fire,

for strong is the Lord God
who judges her.

Hebrew

לכן
ביום אחד תבואנה מכותיה,
מות
ואבל
ורעב,
ובאש תישרף כליל,
כי חזק הוא אדני האלהים
השופט אותה

English from Hebrew

Therefore
in one day her plagues will come—
death,
and mourning,
and famine—
and in fire she shall be burned,
for mighty is Adonai Elohim
who judges her.

18:9

Greek

καὶ κλαύσουσιν καὶ κόψονται ἐπ᾽ αὐτὴν
οἱ βασιλεῖς τῆς γῆς
οἱ μετ᾽ αὐτῆς πορνεύσαντες
καὶ στρηνιάσαντες,
ὅταν βλέπωσιν τὸν καπνὸν
τῆς πυρώσεως αὐτῆς,

English from Greek

And the kings of the earth
who committed fornication with her
and lived in luxury with her
will weep and wail over her,
when they see the smoke
of her burning,

Hebrew

ויבכו ויספדו עליה
מלכי הארץ
אשר זנו עמה
וחיו בתענוגיה,
בראותם את העשן
משריפתה

English from Hebrew

And the kings of the earth
who have whored with her
and lived in her pleasures
will weep and lament over her,
when they see the smoke
of her burning.

18:10

Greek

ἀπὸ μακρόθεν ἑστῶτες
διὰ τὸν φόβον
τοῦ βασανισμοῦ αὐτῆς,
λέγοντες·
Οὐαὶ, οὐαί,
ἡ πόλις ἡ μεγάλη Βαβυλών,
ἡ πόλις ἡ ἰσχυρά,
ὅτι μιᾷ ὥρᾳ
ἦλθεν ἡ κρίσις σου.

English from Greek

standing far off
because of the fear
of her torment,
saying,
“Woe, woe,
the great city, Babylon,
the mighty city,
because in one hour
your judgment has come.”

Hebrew

ועומדים מרחוק
מפחד
ייסוריה,
ואומרים:
אוי, אוי,
העיר הגדולה בבל,
העיר החזקה,
כי בשעה אחת
באה משפטך

English from Hebrew

standing from afar
for fear
of her torment,
and saying:
“Woe, woe,
the great city, Babylon,
the strong city,
for in one hour
your judgment has come.”

18:11

Greek

καὶ οἱ ἔμποροι τῆς γῆς
κλαίουσιν καὶ πενθοῦσιν ἐπ᾽ αὐτήν,
ὅτι τὸν γόμον αὐτῶν
οὐδεὶς ἀγοράζει
οὐκέτι,

English from Greek

And the merchants of the earth
weep and mourn over her,
because no one buys
their cargo
any more,

Hebrew

וסוחרי הארץ
,בוכים ומתאבלים עליה
כי את מטענם
אין קונה
עוד

English from Hebrew

And the merchants of the earth
 are weeping and mourning over her,
 because their merchandise
 no one buys
 any longer,

18:12

Greek

γόμον χρυσοῦ
 καὶ ἀργύρου
 καὶ λίθου τιμίου
 καὶ μαργαριτῶν,
 καὶ βύσσου
 καὶ πορφύρας
 καὶ σηρικοῦ
 καὶ κοκκίνου,
 καὶ πᾶν ξύλον θυώδη,
 καὶ πᾶν σκεῦος ἐλεφάντινον,
 καὶ πᾶν σκεῦος ἐκ ξύλου τιμιωτάτου
 καὶ χαλκοῦ
 καὶ σιδήρου
 καὶ μαρμάρου,

English from Greek

cargo of gold
 and silver
 and precious stone
 and pearls,
 and fine linen
 and purple
 and silk
 and scarlet,

and every fragrant wood,
and every article of ivory,
and every article from very precious wood
and bronze
and iron
and marble,

Hebrew

מטען זהב
וכסף
ואבן יקרה
ומרגליות,
ובוץ
וארגמן
ושש
ושני,
וכל עץ בשמים,
וכל כלי שנהב,
וכל כלי מעץ יקר מאוד
ומנחושת
וברזל
ומשיש

English from Hebrew

cargo of gold
and silver
and precious stone
and pearls,
and fine linen
and purple
and silk
and scarlet,
and every scented wood,
and every vessel of ivory,
and every vessel of most precious wood,
and of bronze,
and iron,
and marble,

18:13

Greek

καὶ κινάμωμον
καὶ ἄμωμον
καὶ θυμιάματα
καὶ μύρον
καὶ λίβανον,
καὶ οἶνον
καὶ ἔλαιον,
καὶ σεμίδαλιν
καὶ σῖτον,
καὶ κτήνη
καὶ πρόβατα,
καὶ ἵππων
καὶ ῥεδῶν,
καὶ σωμάτων,
καὶ ψυχὰς ἀνθρώπων.

English from Greek

and cinnamon
and amomum
and incense
and ointment
and frankincense,
and wine
and oil,
and fine flour
and wheat,
and cattle
and sheep,
and horses
and chariots,
and bodies,
and souls of men.

Hebrew

וקינמון
ובשֶׂם
וקטורת
ומרקחת
ולבונה,
ויין
,ושמן

וסֹלֶת
,וחטה
ובהמות
,וצאן
וסוסים
,ומרכבות
וגופות
ונפשות בני אדם

English from Hebrew

and cinnamon,
and spice,
and incenses,
and ointments,
and frankincense,
and wine,
and oil,
and fine flour,
and wheat,
and cattle,
and sheep,
and horses,
and chariots,
and bodies,
and souls of the sons of man.

18:14

Greek

καὶ ἡ ὀπωρὰ σου
τῆς ἐπιθυμίας τῆς ψυχῆς σου
ἀπῆλθεν ἀπὸ σοῦ,
καὶ πάντα τὰ λιπαρὰ
καὶ τὰ λαμπρὰ
ἀπώλετο ἀπὸ σοῦ,
καὶ οὐκέτι
οὐ μὴ αὐτὰ εὑρήσουσιν.

English from Greek

And the fruit of the desire
 of your soul
 has gone from you,
 and all the fat
 and the splendid things
 have perished from you,
 and they shall find them
 no more at all.

Hebrew

ופריים אשר חשקה בהם נפשך
,נסתלקו ממך
וכל העדנים
והכבוד
,אבדו ממך
ולא ימצאו אותם
עוד לעולם

English from Hebrew

And the ripe fruits for which your soul longed
 have departed from you,
 and all the delicacies
 and the splendors
 have perished from you,
 and they will find them
 no more, forever.

18:15

Greek

οἱ ἔμποροι τούτων
 οἱ πλουτήσαντες ἀπ᾽ αὐτῆς
 ἀπὸ μακρόθεν στήσονται
 διὰ τὸν φόβον
 τοῦ βασανισμοῦ αὐτῆς,
 κλαίοντες
 καὶ πενθοῦντες,

English from Greek

The merchants of these things,
who became rich from her,
will stand far off
because of the fear
of her torment,
weeping
and mourning,

Hebrew

סוחרי אלה
אשר התעשרו ממנה
יעמדו מרחוק
מפחד
ייסוריה,
ובוכים
ומתאבלים

English from Hebrew

The merchants of these things
who were made rich by her
will stand from afar
for fear
of her torment,
weeping
and mourning,

18:16

Greek

λέγοντες·
Οὐαί, οὐαί,
ἡ πόλις ἡ μεγάλη,
ἡ περιβεβλημένη βύσσινον
καὶ πορφυροῦν
καὶ κόκκινον,
καὶ κεκοσμημένη χρυσίῳ
καὶ λίθῳ τιμίῳ
καὶ μαργαρίταις,·

English from Greek

saying,
 “Woe, woe,
 the great city,
 that was clothed in fine linen
 and purple
 and scarlet,
 and adorned with gold
 and precious stone
 and pearls,

Hebrew

לאמר:
אוי, אוי,
העיר הגדולה,
הלבושה בוץ
וארגמן
ושני,
ומעוטרת זהב
ואבן יקרה
ומרגליות

English from Hebrew

saying:
 “Woe, woe,
 the great city,
 clothed in fine linen
 and purple
 and scarlet,
 and decked with gold
 and precious stone
 and pearls,

18:17

Greek

ὅτι μιᾷ ὥρᾳ
 ἠρημώθη
 ὁ τοσοῦτος πλοῦτος.
 καὶ πᾶς κυβερνήτης
 καὶ πᾶς ὁ ἐπὶ τόπον πλέων

καὶ ναῦται
καὶ ὅσοι τὴν θάλασσαν ἐργάζονται
ἐστῶτες ἀπὸ μακρόθεν

English from Greek

because in one hour
such great wealth
has been made desolate.”
And every shipmaster,
and everyone sailing anywhere,
and sailors,
and as many as work the sea,
stood far off

Hebrew

כי בשעה אחת
נהרס
.עושר גדול כזה
,וכל רב־חובל
,וכל המפליג בספינה
,והמלחים
,וכל העוסקים בים
עמדו מרחוק

English from Hebrew

for in one hour
such great riches
have been laid waste.”
And every shipmaster,
and everyone who sails in a vessel,
and the sailors,
and all who work on the sea,
stood from afar,

18:18

Greek

καὶ ἔκραζον
βλέποντες τὸν καπνὸν
τῆς πυρώσεως αὐτῆς,

λέγοντες·
Τίς ὁμοία
τῇ πόλει τῇ μεγάλῃ;

English from Greek

and were crying out,
seeing the smoke
of her burning,
saying,
“Who is like
the great city?”

Hebrew

ויקראו
בראותם את העשן
משריפתה,
לאמר:
מי דומה
לעיר הגדולה ?

English from Hebrew

and they cried out
when they saw the smoke
of her burning,
saying:
“Who is like
the great city?”

18:19

Greek

καὶ ἔβαλον χοῦν
ἐπὶ τὰς κεφαλὰς αὐτῶν
καὶ ἔκραζον
κλαίοντες
καὶ πενθοῦντες,
λέγοντες·
Οὐαί, οὐαί,
ἡ πόλις ἡ μεγάλη,
ἐν ᾗ ἐπλούτησαν πάντες οἱ ἔχοντες τὰ πλοῖα

ἐν τῇ θαλάσσῃ
ἐκ τῆς τιμιότητος αὐτῆς,
ὅτι μιᾷ ὥρᾳ
ἠρημώθη.

English from Greek

And they threw dust
on their heads
and were crying out,
weeping
and mourning,
saying,
“Woe, woe,
the great city,
in which all who have ships on the sea
became rich
from her costliness,
because in one hour
she has been laid waste.”

Hebrew

ויזרקו עפר
על ראשיהם
ויקראו
בבכי
ובאבל,
לאמר:
אוי, אוי,
העיר הגדולה,
שבה התעשרו כל בעלי האניות
בים
מיקרה,
כי בשעה אחת
נהרסה

English from Hebrew

And they cast dust
upon their heads
and cried out,
weeping
and mourning,
saying:

“Woe, woe,
the great city,
in which all who had ships in the sea
were made rich
by her worth,
for in one hour
she has been destroyed.”

18:20

Greek

Εὐφραίνου ἐπ᾽ αὐτῇ, οὐρανέ,
καὶ οἱ ἅγιοι
καὶ οἱ ἀπόστολοι
καὶ οἱ προφῆται,
ὅτι ἔκρινεν ὁ θεὸς τὸ κρίμα ὑμῶν
ἐξ αὐτῆς.

English from Greek

Rejoice over her, O heaven,
and you saints
and apostles
and prophets,
because God has judged your judgment
out of her.

Hebrew

שמחי עליה, השמים,
והקדושים,
והשליחים
והנביאים,
כי האלהים עשה את משפטכם
ממנה

English from Hebrew

Rejoice over her, O heavens,
and you holy ones,
and the sent ones
and the prophets,

for Elohim has executed your judgment
from her.

18:21

Greek

Καὶ ἦρεν εἷς ἄγγελος ἰσχυρὸς
λίθον ὡς μύλινον μέγαν
καὶ ἔβαλεν εἰς τὴν θάλασσαν λέγων·
Οὕτως ὁρμήματι
βληθήσεται Βαβυλὼν ἡ μεγάλη πόλις,
καὶ οὐ μὴ εὑρεθῇ
ἔτι.

English from Greek

And one mighty angel
took up a stone like a great millstone
and cast it into the sea, saying,
“Thus with violence
Babylon the great city
will be thrown down,
and shall be found
no more at all.

Hebrew

וישא מלאך גבור אחד
אבן כָּרֵחַ טחנה גדולה
וישליכה אל הים ויאמר:
כן בִּמְשׂוֹאת
תושלך בבל העיר הגדולה,
ולא תמצא
עוד

English from Hebrew

And one mighty messenger
lifted a stone like a great millstone
and cast it into the sea and said:
“Thus with a rush
shall Babylon the great city
be thrown down,

and she shall not be found
any more.

18:22

Greek

καὶ φωνὴ κιθαρωδῶν
καὶ μουσικῶν
καὶ αὐλητῶν
καὶ σαλπιστῶν
οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι,
καὶ πᾶς τεχνίτης
πάσης τέχνης
οὐ μὴ εὑρεθῇ ἐν σοὶ ἔτι,
καὶ φωνὴ μύλου
οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι,

English from Greek

And the sound of harpists
and musicians
and flutists
and trumpeters
shall never be heard in you again,
and every craftsman
of every craft
shall never be found in you again,
and the sound of a millstone
shall never be heard in you again,

Hebrew

וקול מנגני כנור
ומוזיקאים
וחלילים
וחצוצרות
,לא יישמע בך עוד
וכל אמן
בכל מלאכה
,לא יימצא בך עוד
וקול רֵחַיִם
לא יישמע בך עוד

English from Hebrew

And the sound of harp-players
and musicians,
and flute-players,
and trumpeters
shall not be heard in you any more,
and every craftsman
of any craft
shall not be found in you any more,
and the sound of the mill
shall not be heard in you any more,

18:23

Greek

καὶ φῶς λύχνου
οὐ μὴ φάνῃ ἐν σοὶ ἔτι,
καὶ φωνὴ νυμφίου
καὶ νύμφης
οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι·
ὅτι οἱ ἔμποροί σου
ἦσαν οἱ μεγιστᾶνες τῆς γῆς,
ὅτι ἐν τῇ φαρμακείᾳ σου
ἐπλανήθησαν
πάντα τὰ ἔθνη·

English from Greek

and the light of a lamp
shall never shine in you again,
and the voice of bridegroom
and bride
shall never be heard in you again;
for your merchants
were the great ones of the earth,
for by your sorcery
all the nations
were deceived.

Hebrew

ואור נר
,לא יאיר בך עוד
וקול חתן
וקלה
;לא יישמע בך עוד
כי סוחריך
,היו הגדולים שבארץ
ובכשפיך
הוטעו
כל הגויים

English from Hebrew

and the light of a lamp
 shall not shine in you any more,
 and the voice of bridegroom
 and of bride
 shall not be heard in you any more;
 for your merchants
 were the great ones of the earth,
 for by your sorceries
 all the nations
 were led astray.

18:24

Greek

καὶ ἐν αὐτῇ
 αἷμα προφητῶν
 καὶ ἁγίων
 εὑρέθη,
 καὶ πάντων τῶν ἐσφαγμένων
 ἐπὶ τῆς γῆς.

English from Greek

And in her
 was found the blood of prophets
 and saints,
 and of all who have been slain
 on the earth.

Hebrew

ובה
נמצא דמם של הנביאים
,והקדושים
וכל הנִשְׁחָטִים
על הארץ

English from Hebrew

And in her
was found the blood of the prophets
and the holy ones,
and of all those who were slain
upon the earth.

Revelation 19 – Hallelujah, the Wedding of the Lamb, and the Rider on the White Horse

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19:1

Greek

Μετὰ ταῦτα ἤκουσα
ὡς φωνὴν μεγάλην ὄχλου πολλοῦ
ἐν τῷ οὐρανῷ λέγοντος·
Ἀλληλουϊά·
ἡ σωτηρία
καὶ ἡ δόξα
καὶ ἡ δύναμις
τοῦ θεοῦ ἡμῶν,

English from Greek

After these things I heard
 something like a loud voice of a great multitude
 in heaven, saying,
 “Hallelujah!
 The salvation
 and the glory
 and the power
 belong to our God,

Hebrew

ואחרי זאת שמעתי
כְּקוֹל גדול של המון רב
בשמים, האומרים:
הללויה!
לישועה
ולכבוד
ולגבורה
של אלהינו

English from Hebrew

After this I heard
 as a great voice of a great multitude
 in the heavens, saying:
 “Halleluyah!
 To the salvation
 and the glory
 and the might
 of our Elohim,

19:2

Greek

ὅτι ἀληθιναὶ καὶ δίκαιαι
 αἱ κρίσεις αὐτοῦ,
 ὅτι ἔκρινεν τὴν πόρνην τὴν μεγάλην
 ἥτις ἔφθειρεν τὴν γῆν
 ἐν τῇ πορνείᾳ αὐτῆς,
 καὶ ἐξεδίκησεν τὸ αἷμα
 τῶν δούλων αὐτοῦ
 ἐκ χειρὸς αὐτῆς.

English from Greek

for true and righteous
 are his judgments,
 because he judged the great harlot
 who was corrupting the earth
 with her fornication,
 and he has avenged the blood
 of his servants
 out of her hand.”

Hebrew

כי אמתיות וצדיקות
,הן משפטיו
כי שפט את הזונה הגדולה
אשר השחיתה את הארץ
,בזנותה
והֵשִׁיב נקם דם
עבדיו
מידה

English from Hebrew

for true and righteous
 are his judgments,
 for he has judged the great whore
 who ruined the earth
 by her whoring,
 and has required the blood
 of his servants
 from her hand.”

19:3

Greek

καὶ δεύτερον εἴρηκαν·
 Ἀλληλουϊά·
 καὶ ὁ καπνὸς αὐτῆς
 ἀναβαίνει
 εἰς τοὺς αἰῶνας τῶν αἰώνων.

English from Greek

And a second time they said,
“Hallelujah!
And her smoke
goes up
unto the ages of the ages.”

Hebrew

ושנית אמרו:
הללויה!
ועשנה
עולה
לעולמי העולמים

English from Hebrew

And a second time they said:
“Halleluyah!
And her smoke
goes up
forever and ever.”

19:4

Greek

Καὶ ἔπεσαν οἱ εἴκοσι τέσσαρες πρεσβύτεροι
καὶ τὰ τέσσαρα ζῷα
καὶ προσεκύνησαν τῷ θεῷ
τῷ καθημένῳ ἐπὶ τοῦ θρόνου λέγοντες·
Ἀμήν· Ἀλληλουϊά.

English from Greek

And the twenty-four elders
and the four living creatures
fell down and worshiped God
who sits on the throne, saying,
“Amen, Hallelujah.”

Hebrew

ונפלו עשרים וארבעה הזקנים
וארבעת היצורים החיים,

וישתחוו לאלהים
היושב על הכסא ויאמרו:
אמן, הללויה

English from Hebrew

And the twenty-four elders
and the four living beings
fell and bowed to Elohim
who sits upon the throne, saying:
“Amen, Halleluyah.”

19:5

Greek

Καὶ φωνὴ ἀπὸ τοῦ θρόνου
ἐξῆλθεν λέγουσα·
Αἰνεῖτε τῷ θεῷ ἡμῶν,
πάντες οἱ δοῦλοι αὐτοῦ
καὶ οἱ φοβούμενοι αὐτόν,
οἱ μικροὶ
καὶ οἱ μεγάλοι.

English from Greek

And a voice came out from the throne,
saying,
“Praise our God,
all his servants
and those who fear him,
the small
and the great.”

Hebrew

ויצא קול מן הכסא
לאמר:
,הללו את אלהינו
כל עבדיו
,היראים אותו
הקטנים
והגדולים

English from Hebrew

And a voice went out from the throne,
saying:
“Give praise to our Elohim,
all his servants
and those who fear him,
the small
and the great.”

19:6

Greek

Καὶ ἤκουσα
ὡς φωνὴν ὄχλου πολλοῦ
καὶ ὡς φωνὴν ὑδάτων πολλῶν
καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν
λεγόντων·
Ἀλληλουϊά,
ὅτι ἐβασίλευσεν κύριος ὁ θεὸς ἡμῶν
ὁ παντοκράτωρ.

English from Greek

And I heard
like a voice of a great multitude,
and like a voice of many waters,
and like a voice of mighty thunders,
saying,
“Hallelujah!
For the Lord our God,
the Almighty,
has begun to reign.”

Hebrew

ושמעתי
כקול המון רב,
וכקול מים רבים,
וכקול רעמים חזקים,
האומרים:
הללויה!

כי מלך אדני אלהינו
שדי

English from Hebrew

And I heard
like the sound of a great multitude,
and like the sound of many waters,
and like the sound of strong thunders,
saying:
“Halleluyah!
For Adonai our Elohim,
Shaddai, has reigned.”

19:7

Greek

χαίρωμεν καὶ ἀγαλλιῶμεν
καὶ δώσωμεν τὴν δόξαν αὐτῷ,
ὅτι ἦλθεν ὁ γάμος τοῦ ἀρνίου,
καὶ ἡ γυνὴ αὐτοῦ
ἡτοίμασεν ἑαυτήν,

English from Greek

Let us rejoice and be glad,
and give the glory to him,
for the wedding of the Lamb has come,
and his wife
has made herself ready,

Hebrew

נשמח ונגילה
וניתן לו את הכבוד,
כי באו נישואי השה,
ואשתו
הכינה את עצמה

English from Hebrew

Let us rejoice and exult,
and give him the glory,

for the wedding of the Lamb has come,
and his bride
has prepared herself,

19:8

Greek

καὶ ἐδόθη αὐτῇ
ἵνα περιβάλῃται
βύσσινον λαμπρὸν καθαρόν·
τὸ γὰρ βύσσινον
τὰ δικαιώματα τῶν ἁγίων ἐστίν.

English from Greek

and it was given to her
that she should be clothed
in fine linen, bright and clean;
for the fine linen
is the righteous deeds of the saints.

Hebrew

וניתן לה
להתלבש
בוץ נקי ובהיר;
כי הבוץ
הוא מעשי הצדקה
של הקדושים

English from Hebrew

and it was granted to her
to be clothed
in fine linen, clean and bright;
for the fine linen
is the righteous works
of the holy ones.

19:9

Greek

Καὶ λέγει μοι·
Γράψον·
Μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἀρνίου
κεκλημένοι.
καὶ λέγει μοι·
Οὗτοι οἱ λόγοι
ἀληθινοὶ τοῦ θεοῦ εἰσιν.

English from Greek

And he says to me,
“Write:
Blessed are those who are invited
to the marriage supper of the Lamb.”
And he says to me,
“These are the true words
of God.”

Hebrew

ויאמר אלי:
כתוב:
אשרי הקרואים
לסעודת נישואי השה.
ויאמר אלי:
אלה הדברים
הנאמנים
של האלהים

English from Hebrew

And he said to me:
“Write:
Blessed are those invited
to the wedding feast of the Lamb.”
And he said to me:
“These words
are faithful
of Elohim.”

19:10

Greek

Καὶ ἔπεσα ἔμπροσθεν τῶν ποδῶν αὐτοῦ
προσκυνῆσαι αὐτῷ.
καὶ λέγει μοι·
Ὅρα μή·
σύνδουλός σου εἰμι
καὶ τῶν ἀδελφῶν σου
τῶν ἐχόντων τὴν μαρτυρίαν Ἰησοῦ·
τῷ θεῷ προσκύνησον·
ἡ γὰρ μαρτυρία Ἰησοῦ
ἐστὶν τὸ πνεῦμα τῆς προφητείας.

English from Greek

And I fell before his feet
to worship him.
And he says to me,
“See that you do not do this;
I am a fellow-servant of you
and of your brothers
who have the testimony of Jesus;
worship God.
For the testimony of Jesus
is the spirit of prophecy.”

Hebrew

ונפלתי לרגליו
להשתחוות לו,
ויאמר אלי:
הישמר לבל תעשה כן;
עבד־חבר אני לך
ולאחיך
המחזיקים בעדות ישוע;
לאלהים השתחווה,
כי עדות ישוע
היא רוח הנבואה

English from Hebrew

And I fell at his feet
to bow before him,
and he said to me:
“Guard yourself from doing this;

I am a fellow-servant with you
and your brothers
who hold the testimony of Yeshua.
Bow to Elohim,
for the testimony of Yeshua
is the spirit of prophecy.”

19:11

Greek

Καὶ εἶδον τὸν οὐρανὸν ἀνεῳγμένον,
καὶ ἰδού, ἵππος λευκός,
καὶ ὁ καθήμενος ἐπ᾽ αὐτὸν
καλούμενος Πιστὸς καὶ Ἀληθινός,
καὶ ἐν δικαιοσύνῃ
κρίνει καὶ πολεμεῖ.

English from Greek

And I saw heaven opened,
and behold, a white horse,
and the one sitting on it
called Faithful and True,
and in righteousness
he judges and makes war.

Hebrew

וראיתי את השמים נפתחים,
והנה סוס לבן,
והיושב עליו
נקרא נאמן ואמיתי,
ובצדקה
הוא שופט ונלחם

English from Hebrew

And I saw the heavens opened,
and behold, a white horse,
and the one sitting upon it
called Faithful and True,
and in righteousness
he judges and makes war.

19:12

Greek

οἱ δὲ ὀφθαλμοὶ αὐτοῦ
φλὸξ πυρός,
καὶ ἐπὶ τῆς κεφαλῆς αὐτοῦ
διάδηματα πολλά,
ἔχων ὄνομα γεγραμμένον
ὃ οὐδεὶς οἶδεν
εἰ μὴ αὐτός,

English from Greek

And his eyes
are a flame of fire,
and on his head
are many diadems;
and he has a name written
which no one knows
except himself,

Hebrew

ועיניו
להבת אש,
ועל ראשו
כתרים רבים,
ושם כתוב עליו
אשר אין איש יודע
זולתו

English from Hebrew

and his eyes
are a flame of fire,
and on his head
many crowns,
and a name written on him
which no man knows
except he himself.

19:13

Greek

καὶ περιβεβλημένος ἱμάτιον
βεβαμμένον αἵματι,
καὶ κέκληται τὸ ὄνομα αὐτοῦ
Ὁ Λόγος τοῦ Θεοῦ.

English from Greek

and he is clothed with a garment
dipped in blood,
and his name is called
The Word of God.

Hebrew

ולבוש הוא בְּמָעִיל
טבול בדם,
ושמו נקרא
דבר האלהים

English from Hebrew

and he is clothed in a robe
soaked in blood,
and his name is called
the Word of Elohim.

19:14

Greek

καὶ τὰ στρατεύματα τὰ ἐν τῷ οὐρανῷ
ἠκολούθει αὐτῷ
ἐφ᾽ ἵπποις λευκοῖς,
ἐνδεδυμένοι βύσσινον
λευκὸν καθαρόν.

English from Greek

And the armies which are in heaven
were following him

on white horses,
clothed in fine linen,
white and clean.

Hebrew

והצבאות אשר בשמים
הלכו אחריו
,על סוסים לבנים
לבושים בוץ
לבן ונקי

English from Hebrew

And the armies that are in the heavens
followed after him
on white horses,
clothed in fine linen,
white and pure.

19:15

Greek

καὶ ἐκ τοῦ στόματος αὐτοῦ
ἐκπορεύεται ῥομφαία ὀξεῖα,
ἵνα ἐν αὐτῇ
πατάξῃ τὰ ἔθνη·
καὶ αὐτὸς ποιμαίνει αὐτοὺς
ἐν ῥάβδῳ σιδηρᾷ·
καὶ αὐτὸς πατεῖ
τὸ ληνὸν τοῦ οἴνου
τοῦ θυμοῦ τῆς ὀργῆς
τοῦ θεοῦ τοῦ παντοκράτορος.

English from Greek

And out of his mouth
comes a sharp sword,
so that with it
he may strike the nations;
and he himself will shepherd them
with a rod of iron;
and he himself treads

the winepress of the wine
of the wrath of the anger
of God the Almighty.

Hebrew

ומהפיו
,יוצאת חרב חדה
למען בה
;יכה את הגויים
והוא ירעה אותם
,בשבט ברזל
והוא דורך
את גת יין
חמת חרון
אלהים שדי

English from Hebrew

And from his mouth
goes out a sharp sword,
that with it
he might smite the nations;
and he will shepherd them
with a rod of iron,
and he treads
the winepress of the wine
of the wrath of the fury
of Elohim Shaddai.

19:16

Greek

καὶ ἔχει ἐπὶ τὸ ἱμάτιον
καὶ ἐπὶ τὸν μηρὸν αὐτοῦ
ὄνομα γεγραμμένον·
Βασιλεὺς βασιλέων
καὶ Κύριος κυρίων.

English from Greek

And he has on his garment
and on his thigh

a name written:
King of kings
and Lord of lords.

Hebrew

ועל מעילו
ועל ירכו
שם כתוב:
מלך המלכים
ואדון האדונים

English from Hebrew

And on his robe
and on his thigh
a name written:
King of kings
and Adon of adonim.

19:17

Greek

Καὶ εἶδον ἕνα ἄγγελον
ἑστῶτα ἐν τῷ ἡλίῳ,
καὶ ἔκραξεν φωνῇ μεγάλῃ
λέγων πᾶσιν τοῖς ὀρνέοις
τοῖς πετομένοις ἐν μεσουρανήματι·
Δεῦτε, συνάχθητε
εἰς τὸ δεῖπνον τὸ μέγα
τοῦ θεοῦ,

English from Greek

And I saw one angel
standing in the sun,
and he cried with a loud voice
saying to all the birds
that fly in mid-heaven,
“Come, gather yourselves
to the great supper
of God,

Hebrew

וראיתי מלאך אחד
עומד בתוך השמש,
ויקרא בקול גדול
אל כל העופות
העפים במרום הרקיע:
בואו, התקבצו
אל הסעודה הגדולה
של האלהים

English from Hebrew

And I saw one messenger
standing in the sun,
and he cried with a great voice
to all the birds
flying in mid-heaven:
“Come, be gathered
to the great feast
of Elohim,

19:18

Greek

ἵνα φάγητε
σάρκας βασιλέων
καὶ σάρκας χιλιάρχων
καὶ σάρκας ἰσχυρῶν
καὶ σάρκας ἵππων
καὶ τῶν καθημένων ἐπ᾽ αὐτῶν,
καὶ σάρκας πάντων
ἐλευθέρων τε
καὶ δούλων
καὶ μικρῶν
καὶ μεγάλων.

English from Greek

so that you may eat
flesh of kings
and flesh of captains

and flesh of mighty men
and flesh of horses
and of those who sit on them,
and flesh of all,
both free
and slave,
and small
and great.”

Hebrew

למען תאכלו
בשר מלכים,
ובשר שרי אלף,
ובשר גיבורים,
ובשר סוסים
ורוכביהם,
ובשר כולם,
חופשיים
ועבדים,
קטנים
וגדולים

English from Hebrew

that you may eat
flesh of kings,
and flesh of captains of thousands,
and flesh of the mighty,
and flesh of horses
and their riders,
and flesh of all men,
free
and bond,
small
and great.”

19:19

Greek

Καὶ εἶδον τὸ θηρίον
καὶ τοὺς βασιλεῖς τῆς γῆς

καὶ τὰ στρατεύματα αὐτῶν
συνήχθησαν
ποιῆσαι τὸν πόλεμον
μετὰ τοῦ καθημένου ἐπὶ τοῦ ἵππου
καὶ μετὰ τοῦ στρατεύματος αὐτοῦ.

English from Greek

And I saw the beast,
and the kings of the earth,
and their armies,
gathered
to make war
with the one sitting on the horse
and with his army.

Hebrew

וראיתי את החיה,
ואת מלכי הארץ,
ואת צבאותיהם,
מתקבצים
לעשות מלחמה
עם היושב על הסוס
ועם צבאו

English from Hebrew

And I saw the beast,
and the kings of the earth,
and their armies,
gathered together
to wage war
with the one who sits on the horse
and with his army.

19:20

Greek

καὶ ἐπιάσθη τὸ θηρίον,
καὶ μετ᾽ αὐτοῦ ὁ ψευδοπροφήτης
ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ,
ἐν οἷς ἐπλάνησεν

τοὺς λαβόντας τὸ χάραγμα τοῦ θηρίου
καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ·
ζῶντες ἐβλήθησαν οἱ δύο
εἰς τὴν λίμνην τοῦ πυρὸς
τῆς καιομένης ἐν θείῳ.

English from Greek

And the beast was seized,
and with it the false prophet
who did the signs before it,
by which he deceived
those who received the mark of the beast
and those who worshiped its image;
the two were thrown alive
into the lake of fire
that burns with sulfur.

Hebrew

ותיתפס החיה,
ועמה הנביא השקרי
אשר עשה את האותות לפניה,
אשר בהם התעה
את הלוקחים את אות החיה
ואת המשתחווים לצלמה;
שניהם הושלכו חיים
אל אגם האש
הבוערת בגפרית

English from Hebrew

And the beast was taken,
and with her the false prophet
who did the signs before her,
with which he led astray
those receiving the mark of the beast
and those bowing to its image;
both of them were cast alive
into the lake of fire
burning with sulfur.

19:21

Greek

καὶ οἱ λοιποὶ
ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ
τοῦ καθημένου ἐπὶ τοῦ ἵππου,
τῇ ἐκπορευομένῃ ἐκ τοῦ στόματος αὐτοῦ,
καὶ πάντα τὰ ὄρνεα
ἐχορτάσθησαν
ἐκ τῶν σαρκῶν αὐτῶν.

English from Greek

And the rest
were killed with the sword
of the one sitting on the horse,
which came out of his mouth,
and all the birds
were filled
from their flesh.

Hebrew

והנותרים
נהרגו בחרב
של היושב על הסוס,
היוצאת מפיו,
וכל העופות
שָׂבְעוּ
מבשרם

English from Hebrew

And the rest
were slain by the sword
of the one sitting upon the horse,
which goes out of his mouth,
and all the birds
were satisfied
from their flesh.

Revelation 20 – The Thousand Years, Final Rebellion, and Great White Throne

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20:1

Greek

Καὶ εἶδον ἄγγελον
καταβαίνοντα ἐκ τοῦ οὐρανοῦ,
ἔχοντα τὴν κλεῖν τῆς ἀβύσσου
καὶ ἅλυσιν μεγάλην
ἐπὶ τὴν χεῖρα αὐτοῦ.

English from Greek

And I saw an angel
coming down out of heaven,
having the key of the abyss
and a great chain
in his hand.

Hebrew

וראיתי מלאך
,יורד מן השמים
ובידו מפתח התהום
ושרשרת גדולה
על ידו

English from Hebrew

And I saw a messenger
descending from the heavens,
and in his hand the key of the deep,
and a great chain
upon his hand.

20:2

Greek

καὶ ἐκράτησεν τὸν δράκοντα,
ὁ ὄφις ὁ ἀρχαῖος,
ὅς ἐστιν Διάβολος
καὶ ὁ Σατανᾶς,
καὶ ἔδησεν αὐτὸν
χίλια ἔτη,

English from Greek

And he seized the dragon,
the ancient serpent,
who is the Devil
and the Satan,
and bound him
for a thousand years,

Hebrew

ויֹאֶחֶז את התנין,
הנחש הקדמוני,
הוא הנקרא השטן
והמשטין,
ויאסֹר אותו
אלף שנים

English from Hebrew

And he grasped the dragon,
that ancient serpent,
who is called the Adversary
and the Accuser,
and he bound him
for a thousand years.

20:3

Greek

καὶ ἔβαλεν αὐτὸν
εἰς τὴν ἄβυσσον,
καὶ ἔκλεισεν
καὶ ἐσφράγισεν ἐπάνω αὐτοῦ,
ἵνα μὴ πλανήσῃ ἔτι τὰ ἔθνη,
ἄχρι τελεσθῇ τὰ χίλια ἔτη·
μετὰ ταῦτα δεῖ αὐτὸν
λυθῆναι μικρὸν χρόνον.

English from Greek

and he threw him
into the abyss,

and shut it
and sealed it over him,
so that he should no longer deceive the nations
until the thousand years are finished;
after these things he must be loosed
for a short time.

Hebrew

וישליכהו
אל התהום,
ויסגור
ויחתם עליו,
לבל יוסיף להטעות את הגויים
עד אשר יִתַּמּוּ אלף השנים;
ואחרי כן צריך הוא
להיות מְשֻׁלָּח לזמן מעט

English from Hebrew

and he cast him
into the deep,
and shut
and sealed over him,
so that he would not again lead the nations astray
until the thousand years are completed;
and after that he must
be released for a little time.

20:4

Greek

Καὶ εἶδον θρόνους,
καὶ ἐκάθισαν ἐπ᾽ αὐτούς,
καὶ κρίμα ἐδόθη αὐτοῖς,
καὶ τὰς ψυχὰς τῶν πεπελεκισμένων
διὰ τὴν μαρτυρίαν Ἰησοῦ
καὶ διὰ τὸν λόγον τοῦ θεοῦ,
καὶ οἵτινες οὐ προσεκύνησαν τὸ θηρίον
οὐδὲ τὴν εἰκόνα αὐτοῦ,
καὶ οὐκ ἔλαβον τὸ χάραγμα
ἐπὶ τὸ μέτωπον

καὶ ἐπὶ τὴν χεῖρα αὐτῶν·
καὶ ἔζησαν καὶ ἐβασίλευσαν
μετὰ τοῦ Χριστοῦ
χίλια ἔτη.

English from Greek

And I saw thrones,
and they sat on them,
and judgment was given to them;
and also the souls of those beheaded
because of the testimony of Jesus
and because of the word of God,
and those who had not worshiped the beast
nor its image,
and had not received the mark
on their forehead
and on their hand;
and they lived and reigned
with the Messiah
for a thousand years.

Hebrew

וראיתי כסאות,
וישבו עליהם,
והמשפט נמסר להם,
וגם את נפשות הנִגְדָּעִים בחרב
בעבור עדות ישוע
ובעבור דבר האלהים,
ואת אשר לא השתחוו לחיה
ולצלמה,
ולא קיבלו את האות
על מצחם
ועל ידם;
והם חיו וימלכו
עם המשיח
אלף שנים

English from Hebrew

And I saw thrones,
and they sat upon them,
and judgment was given to them,
and the souls of those cut off by the sword

for the testimony of Yeshua
and for the word of Elohim,
and those who had not bowed to the beast
nor to its image,
and had not received the mark
upon their forehead
and upon their hand;
and they lived and ruled
with the Messiah
a thousand years.

20:5

Greek

οἱ δὲ λοιποὶ τῶν νεκρῶν
οὐκ ἔζησαν
ἄχρι τελεσθῇ τὰ χίλια ἔτη.
Αὕτη ἡ ἀνάστασις
ἡ πρώτη.

English from Greek

But the rest of the dead
did not live again
until the thousand years were finished.
This is
the first resurrection.

Hebrew

ושאר המתים
לא חיו
עד כי יִתַּמּוּ אלף השנים.
זאת היא
תחיית הראשונה

English from Hebrew

But the rest of the dead
did not live
until the thousand years were completed.
This is
the first resurrection.

20:6

Greek

μακάριος καὶ ἅγιος
ὁ ἔχων μέρος
ἐν τῇ ἀναστάσει τῇ πρώτῃ·
ἐπὶ τούτων
ὁ δεύτερος θάνατος
οὐκ ἔχει ἐξουσίαν,
ἀλλ᾽ ἔσονται ἱερεῖς τοῦ θεοῦ
καὶ τοῦ Χριστοῦ,
καὶ βασιλεύσουσιν μετ᾽ αὐτοῦ
τὰ χίλια ἔτη.

English from Greek

Blessed and holy
is the one having a share
in the first resurrection;
over these
the second death
has no authority,
but they will be priests of God
and of the Messiah,
and will reign with him
the thousand years.

Hebrew

אשרי וקדוש
החלק לו
;בתחייה הראשונה
על אלה
אין לשֵׁנִי המות
,שלטון
כי יהיו כהני האלהים
,והמשיח
וימלכו עמו
אלף שנים

English from Hebrew

Blessed and set-apart
is the one who has a portion
in the first resurrection;
over these
the second death
has no rule,
for they shall be priests of Elohim
and of the Messiah,
and shall reign with him
a thousand years.

20:7

Greek

Καὶ ὅταν τελεσθῇ
τὰ χίλια ἔτη,
λυθήσεται ὁ Σατανᾶς
ἐκ τῆς φυλακῆς αὐτοῦ,

English from Greek

And when
the thousand years are finished,
Satan will be released
from his prison,

Hebrew

וכאשר יִתַּמּוּ
,אלף השנים
יְשֻׁלַּח השטן
מִמַּאֲסָרוֹ

English from Hebrew

And when
the thousand years are ended,
the Adversary will be released
from his confinement.

20:8

Greek

καὶ ἐξελεύσεται πλανῆσαι
τὰ ἔθνη
τὰ ἐν ταῖς τέσσαρσιν γωνίαις τῆς γῆς,
τὸν Γὼγ καὶ Μαγώγ,
συναγαγεῖν αὐτοὺς
εἰς τὸν πόλεμον·
ὧν ὁ ἀριθμὸς αὐτῶν
ὡς ἡ ἄμμος τῆς θαλάσσης.

English from Greek

and he will go out to deceive
the nations
that are in the four corners of the earth,
Gog and Magog,
to gather them together
for the war;
their number
is like the sand of the sea.

Hebrew

ויצא להטעות
את הגויים
,אשר בארבע כנפות הארץ
,את גוג ומגוג
לקבץ אותם
,למלחמה
אשר מספרם
כחול הים

English from Hebrew

and he will go out to lead astray
the nations
that are in the four corners of the earth,
Gog and Magog,
to gather them
for battle,
whose number
is like the sand of the sea.

20:9

Greek

καὶ ἀνέβησαν
ἐπὶ τὸ πλάτος τῆς γῆς,
καὶ ἐκύκλευσαν τὴν παρεμβολὴν τῶν ἁγίων
καὶ τὴν πόλιν τὴν ἠγαπημένην.
καὶ κατέβη πῦρ
ἐκ τοῦ οὐρανοῦ
καὶ κατέφαγεν αὐτούς.

English from Greek

And they went up
over the breadth of the earth,
and surrounded the camp of the saints
and the beloved city.
And fire came down
out of heaven
and devoured them.

Hebrew

ויעלו
,על מרחבי הארץ
ויסבו את מחנה הקדושים
,ואת העיר האהובה
וירד אש
מן השמים
ותאכל אותם

English from Hebrew

And they went up
upon the breadth of the earth,
and encircled the camp of the holy ones
and the beloved city,
and fire came down
from the heavens
and consumed them.

20:10

Greek

καὶ ὁ διάβολος
ὁ πλανῶν αὐτοὺς
ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς
καὶ θείου,
ὅπου καὶ τὸ θηρίον
καὶ ὁ ψευδοπροφήτης,
καὶ βασανισθήσονται
ἡμέρας καὶ νυκτός
εἰς τοὺς αἰῶνας τῶν αἰώνων.

English from Greek

And the Devil,
who deceived them,
was thrown into the lake of fire
and sulfur,
where also the beast
and the false prophet are,
and they will be tormented
day and night
unto the ages of the ages.

Hebrew

והשטן
המַתְעֶה אותם
הושלך אל אגם האש
והגפרית,
אשר בו גם החיה
והנביא השקרי,
ויֵעָנּוּ
יומם ולילה
לעולמי העולמים

English from Hebrew

And the Adversary,
who led them astray,
was cast into the lake of fire
and sulfur,
where also the beast
and the false prophet are,
and they will be tormented

day and night
forever and ever.

20:11

Greek

Καὶ εἶδον θρόνον μέγαν λευκόν
καὶ τὸν καθήμενον ἐπ᾽ αὐτόν,
οὗ ἀπὸ προσώπου
ἔφυγεν ἡ γῆ
καὶ ὁ οὐρανός,
καὶ τόπος
οὐχ εὑρέθη
αὐτοῖς.

English from Greek

And I saw a great white throne,
and the One sitting on it,
from whose face
earth
and heaven fled away,
and no place
was found
for them.

Hebrew

וראיתי כסא גדול ולבן,
ואת היושב עליו,
אשר מפניו
נָסוּ הארץ
והשמים,
ולא נמצא
להם
מקום

English from Hebrew

And I saw a great white throne,
and the One sitting upon it,
from whose presence
the earth

and the heavens fled,
and no place
was found
for them.

20:12

Greek

Καὶ εἶδον τοὺς νεκρούς,
τοὺς μικροὺς
καὶ τοὺς μεγάλους,
ἑστῶτας ἐνώπιον τοῦ θρόνου,
καὶ βιβλία ἠνοίχθησαν·
καὶ ἄλλο βιβλίον ἠνοίχθη,
ὅ ἐστιν τῆς ζωῆς·
καὶ ἐκρίθησαν οἱ νεκροὶ
ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις
κατὰ τὰ ἔργα αὐτῶν.

English from Greek

And I saw the dead,
the small
and the great,
standing before the throne,
and books were opened;
and another book was opened,
which is of life;
and the dead were judged
from the things written in the books,
according to their works.

Hebrew

וראיתי את המתים,
הקטנים
והגדולים,
עומדים לפני הכסא,
וספרים נפתחו;
ונפתח ספר אחר,
שהוא ספר החיים;
ונידונו המתים

מן הכתוב בספרים,
לפי מעשיהם

English from Hebrew

And I saw the dead,
small
and great,
standing before the throne,
and scrolls were opened;
and another scroll was opened,
which is the scroll of life;
and the dead were judged
out of what was written in the scrolls,
according to their deeds.

20:13

Greek

καὶ ἔδωκεν ἡ θάλασσα
τοὺς νεκροὺς τοὺς ἐν αὐτῇ,
καὶ ὁ θάνατος καὶ ὁ ᾅδης
ἔδωκαν τοὺς νεκροὺς τοὺς ἐν αὐτοῖς,
καὶ ἐκρίθησαν ἕκαστος
κατὰ τὰ ἔργα αὐτῶν.

English from Greek

And the sea gave up
the dead that were in it,
and Death and Hades
gave up the dead that were in them,
and they were judged, each one,
according to their works.

Hebrew

והים נתן
את המתים אשר בו,
והמות והשאול
נתנו את המתים אשר בהם,
ונידון כל אחד
כפי מעשיו

English from Hebrew

And the sea gave
the dead that were in it,
and Death and She’ol
gave the dead that were in them,
and each one was judged
according to his deeds.

20:14

Greek

καὶ ὁ θάνατος
καὶ ὁ ᾅδης
ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός.
οὗτος ὁ θάνατος
ὁ δεύτερος ἐστίν,
ἡ λίμνη τοῦ πυρός.

English from Greek

And Death
and Hades
were thrown into the lake of fire.
This
is the second death,
the lake of fire.

Hebrew

והמות
והשאול
.הושלכו אל אגם האש
זהו
,המות השני
אגם האש

English from Hebrew

And Death
and She’ol
were cast into the lake of fire.
This

is the second death,
the lake of fire.

20:15

Greek

καὶ εἴ τις
οὐχ εὑρέθη ἐν τῇ βίβλῳ τῆς ζωῆς
γεγραμμένος,
ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός.

English from Greek

And if anyone
was not found written
in the book of life,
he was thrown into the lake of fire.

Hebrew

וכל אשר
לא נמצא כתוב
בספר החיים
הושלך אל אגם האש

English from Hebrew

And whoever
was not found written
in the scroll of life
was cast into the lake of fire.

Revelation 21 – New Heaven, New Earth, New Jerusalem

21:1

Greek

Καὶ εἶδον οὐρανὸν καινὸν
καὶ γῆν καινήν·
ὁ γὰρ πρῶτος οὐρανὸς
καὶ ἡ πρώτη γῆ
ἀπῆλθαν,
καὶ ἡ θάλασσα
οὐκ ἔστιν ἔτι.

English from Greek

And I saw a new heaven
and a new earth;
for the first heaven
and the first earth
passed away,
and the sea
is no more.

Hebrew

וראיתי שמים חדשים
,וארץ חדשה
כי השמים הראשונים
והארץ הראשונה
,עברו
והים
איננו עוד

English from Hebrew

And I saw new heavens
and a new earth,
for the former heavens
and the former earth
had passed away,
and the sea
was no more.

21:2

Greek

καὶ τὴν πόλιν τὴν ἁγίαν
Ἰερουσαλὴμ καινήν

εἶδον καταβαίνουσαν ἐκ τοῦ οὐρανοῦ
ἀπὸ τοῦ θεοῦ,
ἡτοιμασμένην ὡς νύμφην
κεκοσμημένην τῷ ἀνδρὶ αὐτῆς.

English from Greek

And the holy city,
new Jerusalem,
I saw coming down out of heaven
from God,
prepared as a bride
adorned for her husband.

Hebrew

ואת העיר הקדושה
ירושלים החדשה
ראיתי יורדת מן השמים
,מאת האלהים
מוכנת ככלה
המעוטרת לבעלה

English from Hebrew

And the holy city,
the new Yerushalayim,
I saw descending from the heavens
from Elohim,
prepared like a bride
adorned for her husband.

21:3

Greek

Καὶ ἤκουσα φωνὴν μεγάλην
ἐκ τοῦ θρόνου λέγουσαν·
Ἰδοὺ ἡ σκηνὴ τοῦ θεοῦ
μετὰ τῶν ἀνθρώπων,
καὶ σκηνώσει μετ᾽ αὐτῶν,
καὶ αὐτοὶ λαοὶ αὐτοῦ ἔσονται,
καὶ αὐτὸς ὁ θεὸς μετ᾽ αὐτῶν ἔσται
[αὐτῶν θεός].

English from Greek

And I heard a loud voice
from the throne, saying,
“Behold, the tent of God
is with men,
and he will dwell with them,
and they will be his peoples,
and God himself will be with them
[as their God].”

Hebrew

ושמעתי קול גדול
מן הכסא אומר:
הנה משכן האלהים
עם בני האדם,
והוא ישכון עמהם,
והם יהיו לו לעם,
והוא, האלהים, יהיה עמם
לאלוהים

English from Hebrew

And I heard a great voice
from the throne, saying:
“Behold, the dwelling of Elohim
is with the sons of man,
and he shall dwell with them,
and they shall be to him a people,
and he, Elohim, shall be with them
as Elohim.”

21:4

Greek

καὶ ἐξαλείψει ὁ θεὸς
πᾶν δάκρυον
ἐκ τῶν ὀφθαλμῶν αὐτῶν,
καὶ ὁ θάνατος
οὐκ ἔσται ἔτι,
οὔτε πένθος

οὔτε κραυγὴ
οὔτε πόνος
οὐκ ἔσται ἔτι·
ὅτι τὰ πρῶτα
ἀπῆλθαν.

English from Greek

And God will wipe away
every tear
from their eyes,
and death
shall be no more,
nor mourning,
nor crying,
nor pain
shall be any more;
for the former things
have passed away.

Hebrew

וימחה האלהים
כל דמעה
,מעל עיניהם
והמות
,לא יהיה עוד
,ולא אבל
,ולא צעקה
ולא כאב
,יהיה עוד
כי הראשונות
עברו

English from Hebrew

And Elohim will wipe away
every tear
from their eyes,
and death
will not be again,
and mourning
and crying
and pain
shall not be again,

for the former things
have passed away.

21:5

Greek

Καὶ εἶπεν ὁ καθήμενος ἐπὶ τῷ θρόνῳ·
Ἰδοὺ καινὰ ποιῶ πάντα.
καὶ λέγει·
Γράψον,
ὅτι οὗτοι οἱ λόγοι
πιστοὶ καὶ ἀληθινοί εἰσιν.

English from Greek

And the One sitting on the throne said,
“Behold, I am making all things new.”
And he says,
“Write,
for these words
are faithful and true.”

Hebrew

ויאמר היושב על הכסא:
הנה אני מחדש
את הכל.
ויאמר:
כתוב,
כי הדברים האלה
נאמנים ואמתיים הם

English from Hebrew

And the One sitting upon the throne said:
“Behold, I make all things new.”
And he said:
“Write,
for these words
are faithful and true.”

21:6

Greek

καὶ εἶπέν μοι·
Γέγοναν.
ἐγώ εἰμι τὸ Ἄλφα καὶ τὸ Ὦ,
ἡ ἀρχὴ
καὶ τὸ τέλος.
ἐγὼ τῷ διψῶντι δώσω
ἐκ τῆς πηγῆς
τοῦ ὕδατος τῆς ζωῆς
δωρεάν.

English from Greek

And he said to me,
“It is done.
I am the Alpha and the Omega,
the beginning
and the end.
I, to the one who thirsts, will give
from the spring
of the water of life
freely.

Hebrew

ויאמר אלי:
נשלם.
אני האלף ואני התו,
הראשית
והאחרית.
אני אתן לצמא
ממעין
מי החיים
חינם

English from Hebrew

And he said to me:
“It is completed.
I am the Alef and the Tav,
the beginning
and the end.

I will give to the thirsty
from the spring
of the water of life
for nothing.”

21:7

Greek

ὁ νικῶν
κληρονομήσει ταῦτα,
καὶ ἔσομαι αὐτῷ θεός,
καὶ αὐτὸς ἔσται μοι
υἱός.

English from Greek

The one who overcomes
will inherit these things,
and I will be God to him,
and he
will be to me
a son.

Hebrew

המתגבר
,יירש את כל אלה
,ואני אהיה לו לאלוהים
והוא יהיה לי
לבֵן

English from Hebrew

The one who overcomes
shall inherit all these,
and I shall be to him Elohim,
and he shall be to me
a son.

21:8

Greek

τοῖς δὲ δειλοῖς
καὶ ἀπίστοις
καὶ ἐβδελυγμένοις
καὶ φονεῦσιν
καὶ πόρνοις
καὶ φαρμάκοις
καὶ εἰδωλολάτραις
καὶ πᾶσιν τοῖς ψευδέσιν,
τὸ μέρος αὐτῶν
ἐν τῇ λίμνῃ τῇ καιομένῃ
ἐν πυρὶ καὶ θείῳ,
ὅ ἐστιν ὁ θάνατος ὁ δεύτερος.

English from Greek

But for the cowardly
and unbelieving
and abominable
and murderers
and fornicators
and sorcerers
and idolaters
and all liars,
their portion
is in the lake that burns
with fire and sulfur,
which is the second death.

Hebrew

ואולם הפחדנים,
וחסרי האמונה,
והמתועבים,
והרוצחים,
והזונים,
והמכשפים,
ועובדי האלילים,
וכל דובר שקר—
חלקם
באגם הבוער
באש וגפרית,
והוא המות השני

English from Hebrew

But the fearful,
and the unfaithful,
and the defiled,
and the murderers,
and the fornicators,
and the sorcerers,
and the idol-worshipers,
and every speaker of falsehood—
their portion
is in the lake burning
with fire and sulfur,
which is the second death.

21:9

Greek

Καὶ ἦλθεν εἷς
ἐκ τῶν ἑπτὰ ἀγγέλων
τῶν ἐχόντων τὰς ἑπτὰ φιάλας
τῶν γεμόντων τῶν ἑπτὰ πληγῶν τῶν ἐσχάτων,
καὶ ἐλάλησεν μετ᾽ ἐμοῦ λέγων·
Δεῦρο, δείξω σοι
τὴν νύμφην, τὴν γυναῖκα
τοῦ ἀρνίου.

English from Greek

And one
of the seven angels
who had the seven bowls
filled with the seven last plagues
came and spoke with me, saying,
“Come, I will show you
the bride, the wife
of the Lamb.”

Hebrew

ויבוא אחד
משבעת המלאכים

אשר בידם שבע הקערות
המלאות שבע המכות האחרונות,
וידבר אלי לאמר:
בא, אראך
את הכלה, אשת
השה

English from Hebrew

And one
 from the seven messengers
 who have the seven bowls
 full of the seven last plagues
 came and spoke to me, saying:
 “Come, I will show you
 the bride, the wife
 of the Lamb.”

21:10

Greek

καὶ ἀπήνεγκέν με ἐν πνεύματι
 ἐπὶ ὄρος μέγα καὶ ὑψηλόν,
 καὶ ἔδειξέν μοι
 τὴν πόλιν τὴν ἁγίαν Ἰερουσαλήμ
 καταβαίνουσαν ἐκ τοῦ οὐρανοῦ
 ἀπὸ τοῦ θεοῦ,

English from Greek

And he carried me away in the Spirit
 to a great and high mountain,
 and showed me
 the holy city, Jerusalem,
 coming down out of heaven
 from God,

Hebrew

וישאני ברוח
אל הר גדול ונשגב,
ויראני
את העיר הקדושה, ירושלים,

יורדת מן השמים
מאת האלהים

English from Hebrew

And he carried me in the Spirit
to a great and high mountain,
and he showed me
the holy city, Yerushalayim,
descending from the heavens
from Elohim.

21:11

Greek

ἔχουσαν τὴν δόξαν τοῦ θεοῦ·
ὁ φωστὴρ αὐτῆς ὅμοιος
λίθῳ τιμιωτάτῳ,
ὡς λίθῳ ἰάσπιδι
κρυσταλλίζοντι,

English from Greek

having the glory of God;
her light was like
a most precious stone,
as a jasper stone,
clear as crystal.

Hebrew

ואת כבוד האלהים
היא נושאת,
וזִהֳרָה כדמות
אבן יקרה מאוד,
כַּיָּשְׁפֵּה
הזַּגָּה כבדולח

English from Hebrew

bearing the glory of Elohim,
and her brightness like
a very precious stone,

like jasper,
clear as crystal.

21:12

Greek

ἔχουσα τεῖχος μέγα
καὶ ὑψηλόν,
ἔχουσα πυλῶνας δώδεκα,
καὶ ἐπὶ τοῖς πυλῶσιν
ἀγγέλους δώδεκα,
καὶ ὀνόματα ἐπιγεγραμμένα
ἅ ἐστιν τῶν δώδεκα φυλῶν
υἱῶν Ἰσραήλ·

English from Greek

having a wall great
and high,
having twelve gates,
and at the gates
twelve angels,
and names written on them,
which are of the twelve tribes
of the sons of Israel.

Hebrew

וחומה גדולה
ונשגבה לה,
ושנים עשר שערים לה,
ועל השערים
שנים עשר מלאכים,
ושמות כתובים עליהם—
שמות שתים עשרה השבטים
בני ישראל

English from Hebrew

She had a wall great
and high,
and twelve gates,
and at the gates

twelve messengers,
and names inscribed on them—
the names of the twelve tribes
of the sons of Yisrael.

21:13

Greek

ἀπὸ ἀνατολῆς πυλῶνες τρεῖς,
καὶ ἀπὸ βορρᾶ πυλῶνες τρεῖς,
καὶ ἀπὸ νότου πυλῶνες τρεῖς,
καὶ ἀπὸ δυσμῶν πυλῶνες τρεῖς.

English from Greek

on the east three gates,
and on the north three gates,
and on the south three gates,
and on the west three gates.

Hebrew

למזרח—שלושה שערים,
ולצפון—שלושה שערים,
ולדרום—שלושה שערים,
ולמערב—שלושה שערים

English from Hebrew

To the east, three gates;
to the north, three gates;
to the south, three gates;
to the west, three gates.

21:14

Greek

καὶ τὸ τεῖχος τῆς πόλεως
ἔχων θεμελίους δώδεκα,
καὶ ἐπ᾽ αὐτῶν

δώδεκα ὀνόματα
τῶν δώδεκα ἀποστόλων
τοῦ ἀρνίου.

English from Greek

And the wall of the city
had twelve foundations,
and on them
twelve names,
of the twelve apostles
of the Lamb.

Hebrew

וחומת העיר
,שנים עשר יסודות לה
ועליהם
שנים עשר שמות
של שנים עשר השליחים
של השה

English from Hebrew

And the wall of the city
had twelve foundations,
and upon them
twelve names,
the names of the twelve emissaries
of the Lamb.

21:15

Greek

Καὶ ὁ λαλῶν μετ᾽ ἐμοῦ
εἶχεν μέτρον κάλαμον χρυσοῦν,
ἵνα μετρήσῃ τὴν πόλιν
καὶ τοὺς πυλῶνας αὐτῆς
καὶ τὸ τεῖχος αὐτῆς.

English from Greek

And the one speaking with me
 had as a measure a golden reed,
 to measure the city
 and its gates
 and its wall.

Hebrew

והמדבר אלי
,החזיק בידו קנה זהב למדוד
למדוד בו את העיר
ואת שעריה
ואת חומתה

English from Hebrew

And the one who spoke with me
 held in his hand a reed of gold for measuring,
 to measure the city
 and her gates
 and her wall.

21:16

Greek

καὶ ἡ πόλις τετράγωνος κεῖται,
 καὶ τὸ μῆκος αὐτῆς
 ὅσον τὸ πλάτος.
 καὶ ἐμέτρησεν τὴν πόλιν
 τῷ καλάμῳ
 ἐπὶ σταδίων δώδεκα χιλιάδων·
 τὸ μῆκος
 καὶ τὸ πλάτος
 καὶ τὸ ὕψος αὐτῆς
 ἴσα ἐστίν.

English from Greek

And the city lies foursquare,
 and its length
 is as great as the breadth.
 And he measured the city
 with the reed

at twelve thousand stadia;
its length
and breadth
and height
are equal.

Hebrew

והעיר מֻצָּבֶת מרובעת,
וארכה
כשִׁטְחָה.
וימד את העיר
בקנה
שנים עשר אלף סטדיות;
הארך
והרוחב
והגובה
שווים

English from Hebrew

And the city was set as a square,
and her length
as her width.
And he measured the city
with the reed—
twelve thousand stadia;
her length
and breadth
and height
are equal.

21:17

Greek

καὶ ἐμέτρησεν τὸ τεῖχος αὐτῆς
ἑκατὸν τεσσεράκοντα τέσσαρας πήχεις,
μέτρον ἀνθρώπου,
ὅ ἐστιν ἀγγέλου.

English from Greek

And he measured her wall,
 one hundred forty-four cubits,
 a measure of a man,
 that is, of an angel.

Hebrew

וימד את חומתה
מאה וארבעים וארבע אמות—
,מידת אדם
שהיא גם מידת מלאך

English from Hebrew

And he measured her wall
 a hundred and forty-four cubits—
 a measure of a man,
 that is also of a messenger.

21:18

Greek

καὶ ἡ ἐνδόμησις τοῦ τείχους
 αὐτῆς ἴασπις,
 καὶ ἡ πόλις χρυσίον καθαρόν,
 ὅμοιον ὕαλῳ καθαρῷ.

English from Greek

And the structure of her wall
 was jasper,
 and the city was pure gold,
 like clear glass.

Hebrew

ובניין החומה
,יָשְׁפֵּה
והעיר זהב טהור,
כְּזְכוּכִית צלולה

English from Hebrew

And the building of the wall
was jasper,
and the city pure gold,
like clear glass.

21:19–20

Greek

οἱ θεμέλιοι τοῦ τείχους τῆς πόλεως
παντὶ λίθῳ τιμίῳ κεκοσμημένοι·
ὁ θεμέλιος ὁ πρῶτος ἴασπις,
ὁ δεύτερος σάπφειρος,
ὁ τρίτος χαλκηδών,
ὁ τέταρτος σμάραγδος,
ὁ πέμπτος σαρδόνυξ,
ὁ ἕκτος σάρδιον,
ὁ ἕβδομος χρυσόλιθος,
ὁ ὄγδοος βήρυλλος,
ὁ ἔνατος τοπάζιον,
ὁ δέκατος χρυσόπρασος,
ὁ ἑνδέκατος ὑάκινθος,
ὁ δωδέκατος ἀμέθυστος.

English from Greek

The foundations of the wall of the city
were adorned with every precious stone:
the first foundation, jasper;
the second, sapphire;
the third, chalcedony;
the fourth, emerald;
the fifth, sardonyx;
the sixth, sardius;
the seventh, chrysolite;
the eighth, beryl;
the ninth, topaz;
the tenth, chrysoprase;
the eleventh, jacinth;
the twelfth, amethyst.

Hebrew

ויסודות חומת העיר
מקושטים בכל אבן יקרה:
היסוד הראשון—יָשְׁפֵּה,
השני—ספיר,
השלישי—חלקדון,
הרביעי—ברקת,
החמישי—סערדוניקס,
השישי—אודם,
השביעי—כריזולית,
השמיני—בריל,
התשיעי—טופש,
העשירי—כריזופרז,
האחד עשר—הִיאָקִינְתוֹס,
השנים עשר—אַמֶתִיסְט

English from Hebrew

And the foundations of the wall of the city
were decorated with every precious stone:
the first foundation—jasper;
the second—sapphire;
the third—chalcedony;
the fourth—emerald;
the fifth—sardonyx;
the sixth—ruby;
the seventh—chrysolite;
the eighth—beryl;
the ninth—topaz;
the tenth—chrysoprase;
the eleventh—hyacinth;
the twelfth—amethyst.

21:21

Greek

καὶ οἱ δώδεκα πυλῶνες
δώδεκα μαργαρίται εἰσιν,
ἀνὰ εἷς ἕκαστος τῶν πυλώνων
ἦν ἐκ ἑνὸς μαργαρίτου·
καὶ ἡ πλατεῖα τῆς πόλεως
χρυσίον καθαρόν,
ὡς ὕαλος διαυγής.

English from Greek

And the twelve gates
 are twelve pearls;
 each one of the gates
 was of one pearl.
 And the street of the city
 was pure gold,
 like transparent glass.

Hebrew

ושנים עשר השערים
,שנים עשר מרגליות הם
כל שער ושער
;מאבן פנינה אחת
ורחובה של העיר
,זהב טהור
כְּזְכוּכִית בְּרוּרָה

English from Hebrew

And the twelve gates
 were twelve pearls,
 each particular gate
 from a single pearl;
 and the broad street of the city
 was pure gold,
 like transparent glass.

21:22

Greek

καὶ ναὸν
 οὐκ εἶδον ἐν αὐτῇ,
 ὁ γὰρ κύριος ὁ θεὸς ὁ παντοκράτωρ
 ναὸς αὐτῆς ἐστίν
 καὶ τὸ ἀρνίον.

English from Greek

And a temple
 I did not see in it,

for the Lord God, the Almighty,
is its temple,
and the Lamb.

Hebrew

והיכל
,לא ראיתי בה
כי אדני האלהים שדי
,הוא היכלה
והשה

English from Hebrew

And a heikhal
I did not see in her,
for Adonai Elohim Shaddai
is her sanctuary,
and the Lamb.

21:23

Greek

καὶ ἡ πόλις
οὐ χρείαν ἔχει τοῦ ἡλίου
οὐδὲ τῆς σελήνης ἵνα φαίνωσιν αὐτῇ,
ἡ γὰρ δόξα τοῦ θεοῦ
ἐφώτισεν αὐτήν,
καὶ ὁ λύχνος αὐτῆς
τὸ ἀρνίον.

English from Greek

And the city
has no need of the sun
nor of the moon to shine on it,
for the glory of God
illumined it,
and its lamp
is the Lamb.

Hebrew

והעיר
אין לה צורך בשמש
ולא בירח להאיר לה,
כי כבוד האלהים
האיר אותה,
והנר שלה
הוא השה

English from Hebrew

And the city
has no need of the sun
nor of the moon to shine to her,
for the glory of Elohim
gave her light,
and her lamp
is the Lamb.

21:24

Greek

καὶ τὰ ἔθνη
περιπατήσουσιν διὰ τοῦ φωτὸς αὐτῆς,
καὶ οἱ βασιλεῖς τῆς γῆς
φέρουσιν τὴν δόξαν αὐτῶν
εἰς αὐτήν.

English from Greek

And the nations
will walk by her light,
and the kings of the earth
bring their glory
into her.

Hebrew

והגויים
ילכו לאורָה,
ומלכי הארץ
יביאו את כבודם
אליה

English from Hebrew

And the nations
 will walk in her light,
 and the kings of the earth
 will bring their glory
 into her.

21:25

Greek

καὶ οἱ πυλῶνες αὐτῆς
 οὐ μὴ κλεισθῶσιν
 ἡμέρας,
 νὺξ γὰρ
 οὐκ ἔσται ἐκεῖ.

English from Greek

And her gates
 shall by no means be shut
 by day—
 for night
 shall not be there—

Hebrew

ושעריה
לא ייסגרו
,ביום
כי לילה
לא יהיה שם

English from Hebrew

And her gates
 shall not be shut
 by day,
 for night
 will not be there.

21:26

Greek

καὶ οἴσουσιν
τὴν δόξαν
καὶ τὴν τιμὴν
τῶν ἐθνῶν
εἰς αὐτήν.

English from Greek

and they will bring
the glory
and the honor
of the nations
into her.

Hebrew

ויביאו
את כבוד
[ההדר] ואת הכבוד
של הגויים
אליה

English from Hebrew

and they shall bring
the glory
and the honor
of the nations
into her.

21:27

Greek

καὶ οὐ μὴ εἰσέλθῃ εἰς αὐτὴν
πᾶν κοινὸν
καὶ ὁ ποιῶν βδέλυγμα
καὶ ψεῦδος,
εἰ μὴ οἱ γεγραμμένοι

ἐν τῷ βιβλίῳ τῆς ζωῆς
τοῦ ἀρνίου.

English from Greek

And there shall by no means enter into her
anything common,
or the one doing abomination
and falsehood,
but only those written
in the book of life
of the Lamb.

Hebrew

ולא יבוא אליה
,כל דבר טמא
ולא עושה תועבה
,ושקר
כי אם הנכתבים
בספר החיים
של השה

English from Hebrew

And nothing unclean shall enter her,
nor the one who does abomination
and falsehood,
but only those written
in the scroll of life
of the Lamb.

Revelation 22 – River of Life, Tree of Life, and Closing Words

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22:1

Greek

Καὶ ἔδειξέν μοι
ποταμὸν ὕδατος ζωῆς,

λαμπρὸν ὡς κρύσταλλον,
ἐκπορευόμενον ἐκ τοῦ θρόνου
τοῦ θεοῦ καὶ τοῦ ἀρνίου.

English from Greek

And he showed me
a river of water of life,
bright as crystal,
coming out from the throne
of God and of the Lamb.

Hebrew

ויראני
,נהר מי חיים
,ברק כבדולח
יוצא מכסא
האלהים והשה

English from Hebrew

And he showed me
a river of waters of life,
shining like crystal,
going forth from the throne
of Elohim and of the Lamb.

22:2

Greek

ἐν μέσῳ τῆς πλατείας αὐτῆς,
καὶ τοῦ ποταμοῦ ἐντεῦθεν καὶ ἐντεῦθεν,
ξύλον ζωῆς
ποιῶν καρποὺς δώδεκα,
κατὰ μῆνα ἕκαστον
ἀποδιδοῦν τὸν καρπὸν αὐτοῦ·
καὶ τὰ φύλλα τοῦ ξύλου
εἰς θεραπείαν
τῶν ἐθνῶν.

English from Greek

in the middle of its street,
and of the river, on this side and on that,
a tree of life,
producing twelve fruits,
yielding its fruit
each month;
and the leaves of the tree
are for healing
of the nations.

Hebrew

ובקרב רחובה,
ועל שני עברי הנהר,
עץ החיים,
עושה שנים עשר פרי,
נותן פריו
בכל חודש וחודש,
ועלי העץ
לרפואה
לגויים

English from Hebrew

And in the midst of her street,
and on both sides of the river,
was the Tree of Life,
bringing forth twelve fruits,
giving its fruit
every month,
and the leaves of the tree
are for healing
for the nations.

22:3

Greek

καὶ πᾶν κατάθεμα
οὐκ ἔσται ἔτι.
καὶ ὁ θρόνος τοῦ θεοῦ
καὶ τοῦ ἀρνίου
ἐν αὐτῇ ἔσται,

καὶ οἱ δοῦλοι αὐτοῦ
λατρεύσουσιν αὐτῷ,

English from Greek

And every curse
shall be no more.
And the throne of God
and of the Lamb
will be in it,
and his servants
will serve him,

Hebrew

וכל חֵרֶם
,לא יהיה עוד
וכסא האלהים
והשה
,יהיה בתוכה
ועבדיו
ישרתוהו

English from Hebrew

And every curse
shall no longer be,
and the throne of Elohim
and of the Lamb
shall be in her,
and his servants
shall serve him.

22:4

Greek

καὶ ὄψονται τὸ πρόσωπον αὐτοῦ,
καὶ τὸ ὄνομα αὐτοῦ
ἐπὶ τῶν μετώπων αὐτῶν.

English from Greek

And they will see his face,
and his name
will be on their foreheads.

Hebrew

ויראו את פניו,
ושמו
על מצחותיהם

English from Hebrew

And they shall see his face,
and his name
shall be upon their foreheads.

22:5

Greek

καὶ νὺξ οὐκ ἔσται ἔτι,
καὶ οὐ χρεία ἔχουσιν
λύχνου καὶ φωτὸς ἡλίου,
ὅτι κύριος ὁ θεὸς
φωτιεῖ ἐπ᾽ αὐτούς,
καὶ βασιλεύσουσιν
εἰς τοὺς αἰῶνας τῶν αἰώνων.

English from Greek

And night shall be no more,
and they have no need
of lamp or light of sun,
for the Lord God
will shine upon them,
and they will reign
unto the ages of the ages.

Hebrew

ולילה לא יהיה עוד,
ולא יהיה להם צורך
בנר ובאור השמש,
כי אדני האלהים

יאיר עליהם,
והם ימלכו
לעולמי העולמים

English from Hebrew

And night shall not be again,
and they shall have no need
of lamp or light of sun,
for Adonai Elohim
will give them light,
and they shall reign
forever and ever.

22:6

Greek

Καὶ εἶπέν μοι·
Οὗτοι οἱ λόγοι
πιστοὶ καὶ ἀληθινοί·
καὶ ὁ κύριος, ὁ θεὸς τῶν πνευμάτων τῶν προφητῶν,
ἀπέστειλεν τὸν ἄγγελον αὐτοῦ
δεῖξαι τοῖς δούλοις αὐτοῦ
ἃ δεῖ γενέσθαι ἐν τάχει.

English from Greek

And he said to me,
“These words
are faithful and true;
and the Lord, the God of the spirits of the prophets,
has sent his angel
to show his servants
what must happen
soon.”

Hebrew

ויאמר אלי:
הדברים האלה
נאמנים ואמתיים,
ואדני, אלהי רוחות הנביאים,
שלח את מלאכו

להראות לעבדיו
את אשר חייב
להיות במהרה

English from Hebrew

And he said to me:
“These words
are faithful and true,
and Adonai, the Elohim of the spirits of the prophets,
sent his messenger
to show his servants
what must
come to pass quickly.”

22:7

Greek

Καὶ ἰδού, ἔρχομαι ταχύ.
μακάριος ὁ τηρῶν
τοὺς λόγους τῆς προφητείας
τοῦ βιβλίου τούτου.

English from Greek

“And behold, I am coming quickly.
Blessed is the one who keeps
the words of the prophecy
of this book.”

Hebrew

הנה אני בא במהרה.
אשרי השומר
את דברי הנבואה
של הספר הזה

English from Hebrew

“Behold, I am coming swiftly.
Blessed is the one who guards
the words of the prophecy
of this scroll.”

22:8

Greek

Κἀγὼ Ἰωάννης
ὁ ἀκούων καὶ βλέπων ταῦτα·
καὶ ὅτε ἤκουσα καὶ ἔβλεψα,
ἔπεσα προσκυνῆσαι
ἔμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου
τοῦ δεικνύοντός μοι ταῦτα.

English from Greek

And I, John,
am the one hearing and seeing these things.
And when I heard and saw,
I fell to worship
before the feet of the angel
who showed me these things.

Hebrew

ואני יוחנן
,הוא השומע והרואה את אלה
,וכאשר שמעתי וראיתי
נפלתי להשתחוות
לפני רגלי המלאך
הַמַּרְאֶה לי את אלה

English from Hebrew

And I, Yohanan,
am the one who heard and saw these things,
and when I heard and saw,
I fell to bow down
before the feet of the messenger
who was showing me these things.

22:9

Greek

καὶ λέγει μοι·
Ὅρα μή·
σύνδουλός σου εἰμι
καὶ τῶν ἀδελφῶν σου τῶν προφητῶν
καὶ τῶν τηρούντων
τοὺς λόγους τοῦ βιβλίου τούτου·
τῷ θεῷ προσκύνησον.

English from Greek

And he says to me,
“See that you do not do this;
I am a fellow-servant of you
and of your brothers the prophets,
and of those who keep
the words of this book.
Worship God.”

Hebrew

ויאמר אלי:
הישמר לבל תעשה כן;
עבד־חבר אני לך
ולאחיך הנביאים,
ולשומרי
דברי הספר הזה.
לאלהים השתחווה

English from Hebrew

And he said to me:
“Guard yourself, do not do this;
I am a fellow-servant with you
and with your brothers the prophets,
and with those who guard
the words of this scroll.
Bow before Elohim.”

22:10

Greek

Καὶ λέγει μοι·
Μὴ σφραγίσῃς

τοὺς λόγους τῆς προφητείας
τοῦ βιβλίου τούτου,
ὁ καιρὸς γὰρ
ἐγγύς ἐστιν.

English from Greek

And he says to me,
“Do not seal
the words of the prophecy
of this book,
for the time
is near.”

Hebrew

ויאמר אלי:
אל תחתום
את דברי הנבואה
,של הספר הזה
כי העת
קרובה היא

English from Hebrew

And he said to me:
“Do not seal up
the words of the prophecy
of this scroll,
for the appointed time
is near.”

22:11

Greek

ὁ ἀδικῶν
ἀδικησάτω ἔτι,
καὶ ὁ ῥυπαρὸς
ῥυπανθήτω ἔτι,
καὶ ὁ δίκαιος
δικαιωθήτω ἔτι,
καὶ ὁ ἅγιος
ἁγιασθήτω ἔτι.

English from Greek

Let the one doing wrong
still do wrong,
and the filthy
still be filthy,
and the righteous
still practice righteousness,
and the holy
still be made holy.

Hebrew

העושה עוול
,יעוול עוד
והטמא
,יִטָּמֵא עוד
והצדיק
,יצדק עוד
והקדוש
יתקדש עוד

English from Hebrew

Let the wrongdoer
yet do wrong,
and the unclean
yet be unclean,
and the righteous
yet do righteousness,
and the holy
yet be made holy.

22:12

Greek

Ἰδοὺ ἔρχομαι ταχύ,
καὶ ὁ μισθός μου μετ᾽ ἐμοῦ,
ἀποδοῦναι ἑκάστῳ
ὡς τὸ ἔργον ἐστὶν αὐτοῦ.

English from Greek

“Behold, I am coming quickly,
and my reward is with me,
to render to each
as his work is.”

Hebrew

הנה אני בא במהרה,
ושכרי עמי,
לתת לאיש
כפועליו

English from Hebrew

“Behold, I am coming swiftly,
and my wage is with me,
to give to each
according to his deeds.”

22:13

Greek

ἐγώ εἰμι
τὸ Ἄλφα καὶ τὸ Ὦ,
ὁ πρῶτος
καὶ ὁ ἔσχατος,
ἡ ἀρχὴ
καὶ τὸ τέλος.

English from Greek

“I am
the Alpha and the Omega,
the first
and the last,
the beginning
and the end.”

Hebrew

אני
האלף והתו,
הראשון

והאחרון,
הראשית
והאחרית

English from Hebrew

“I am
the Alef and the Tav,
the first
and the last,
the beginning
and the end.”

22:14

Greek

Μακάριοι οἱ πλύνοντες τὰς στολὰς αὐτῶν,
ἵνα ἔσται ἡ ἐξουσία αὐτῶν
ἐπὶ τὸ ξύλον τῆς ζωῆς,
καὶ τοῖς πυλῶσιν
εἰσέλθωσιν εἰς τὴν πόλιν.

English from Greek

Blessed are those who wash their robes,
so that their right
will be to the tree of life,
and they may enter by the gates
into the city.

Hebrew

אשרי הרוחצים את גלימותיהם,
למען תהיה להם הרשות
על עץ החיים,
ולהיכנס בשערים
אל העיר

English from Hebrew

Blessed are those who wash their garments,
that theirs may be the authority
over the Tree of Life,

and they may enter in by the gates
into the city.

22:15

Greek

ἔξω οἱ κύνες
καὶ οἱ φάρμακοι
καὶ οἱ πόρνοι
καὶ οἱ φονεῖς
καὶ οἱ εἰδωλολάτραι,
καὶ πᾶς φιλῶν
καὶ ποιῶν ψεῦδος.

English from Greek

Outside are the dogs,
and the sorcerers,
and the fornicators,
and the murderers,
and the idolaters,
and everyone loving
and practicing falsehood.

Hebrew

,ומחוץ—הכלבים
,והמכשפים
,והזונים
,והרוצחים
,ועובדי האלילים
וכל אוהב
ועושה שקר

English from Hebrew

But outside are the dogs,
and the sorcerers,
and the fornicators,
and the murderers,
and the idol-worshipers,
and everyone who loves
and does falsehood.

22:16

Greek

Ἐγὼ Ἰησοῦς
ἔπεμψα τὸν ἄγγελόν μου
μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις.
ἐγώ εἰμι ἡ ῥίζα
καὶ τὸ γένος Δαυίδ,
ὁ ἀστὴρ ὁ λαμπρὸς
ὁ πρωϊνός.

English from Greek

“I, Jesus,
have sent my angel
to testify these things to you for the assemblies.
I am the root
and the offspring of David,
the bright
morning star.”

Hebrew

אני ישוע
שלחתי את מלאכי
.להעיד לכם את הדברים האלה באספות
אני השרש
,וגם זרע דוד
הכוכב הזוהר
של הבוקר

English from Hebrew

“I, Yeshua,
have sent my messenger
to testify these things to you for the assemblies.
I am the root
and the seed of David,
the bright
Morning Star.”

22:17

Greek

Καὶ τὸ πνεῦμα
καὶ ἡ νύμφη
λέγουσιν· Ἔρχου.
καὶ ὁ ἀκούων
εἰπάτω· Ἔρχου.
καὶ ὁ διψῶν
ἐρχέσθω·
ὁ θέλων
λαβέτω ὕδωρ ζωῆς
δωρεάν.

English from Greek

And the Spirit
and the bride
say, “Come!”
And the one who hears,
let him say, “Come!”
And the one who thirsts,
let him come;
the one who wills,
let him take the water of life
freely.

Hebrew

והרוח
והכלה
.אומרים: בוא
והשומע
.יאמר: בוא
והצמא
,יבוא
והחפץ
ייקח מי חיים
חינם

English from Hebrew

And the Spirit
and the bride

say, “Come.”
And he who hears,
let him say, “Come.”
And the thirsty one,
let him come;
and whoever desires,
let him take of the waters of life
without price.

22:18

Greek

Μαρτυρῶ ἐγὼ
παντὶ τῷ ἀκούοντι
τοὺς λόγους τῆς προφητείας
τοῦ βιβλίου τούτου·
ἐάν τις ἐπιθῇ ἐπ᾽ αὐτά,
ἐπιθήσει ὁ θεὸς ἐπ᾽ αὐτὸν
τὰς πληγὰς τὰς γεγραμμένας
ἐν τῷ βιβλίῳ τούτῳ·

English from Greek

I testify
to everyone who hears
the words of the prophecy
of this book:
if anyone adds to them,
God will add to him
the plagues written
in this book;

Hebrew

אני מעיד
בכל השומע
את דברי נבואת
הספר הזה:
,אם יוסיף איש עליהם
יוסיף עליו האלהים
את המכות הכתובות
בספר הזה

English from Hebrew

I bear witness
to everyone hearing
the words of the prophecy
of this scroll:
if anyone adds to them,
Elohim will add upon him
the plagues written
in this scroll;

22:19

Greek

καὶ ἐάν τις ἀφέλῃ
ἀπὸ τῶν λόγων τοῦ βιβλίου
τῆς προφητείας ταύτης,
ἀφελεῖ ὁ θεὸς τὸ μέρος αὐτοῦ
ἀπὸ τοῦ ξύλου τῆς ζωῆς
καὶ ἐκ τῆς πόλεως τῆς ἁγίας,
τῶν γεγραμμένων
ἐν τῷ βιβλίῳ τούτῳ.

English from Greek

and if anyone takes away
from the words of the book
of this prophecy,
God will take away his part
from the tree of life
and from the holy city,
which are written
in this book.

Hebrew

ואם יגרע איש
מדברי ספר
הנבואה הזאת,
יגרע האלהים את חלקו
מעץ החיים
ומן העיר הקדושה,

הכתובים
בספר הזה

English from Hebrew

and if anyone removes
from the words of the scroll
of this prophecy,
Elohim will remove his share
from the Tree of Life
and from the holy city,
that are written
in this scroll.

22:20

Greek

Λέγει ὁ μαρτυρῶν ταῦτα·
ναί, ἔρχομαι ταχύ.
Ἀμήν·
ἔρχου, κύριε Ἰησοῦ.

English from Greek

The One who testifies these things says,
“Yes, I am coming quickly.”
Amen.
Come, Lord Jesus.

Hebrew

האומר עדות על הדברים האלה אומר:
כן, אני בא במהרה.
אמן.
בוֹא, אדני ישוע

English from Hebrew

The One who bears witness to these things says:
“Yes, I am coming swiftly.”
Amen.
Come, Adonai Yeshua.

22:21

Greek

Ἡ χάρις
τοῦ κυρίου Ἰησοῦ
μετὰ πάντων.

English from Greek

The grace
of the Lord Jesus
be with all.

Hebrew

חֶסֶד
אדנינו ישוע
עם כל הקדושים

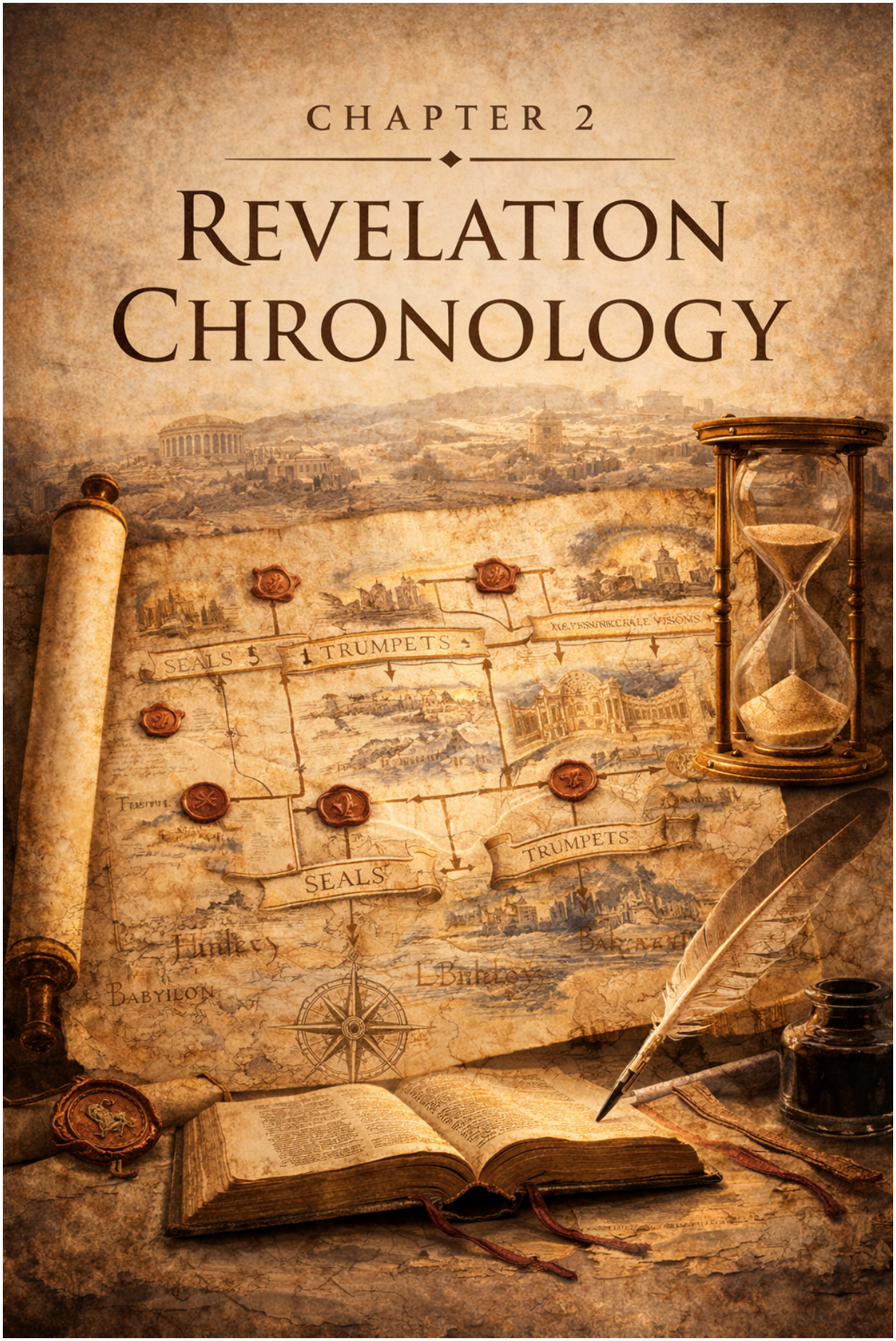
English from Hebrew

May the favor
of our Lord Yeshua
be with all the holy ones.

Revelation Chronology

CHAPTER 2

REVELATION CHRONOLOGY



Introduction of Revelation Chronology

Introduction to Revelation Chronology

The purpose of this section is to examine the chronological movement of the book of Revelation with greater precision. Scholarly and popular readings alike have often tended toward one of two opposite errors: either the book is treated as a chaotic accumulation of visionary fragments with little or no sequential coherence, or it is reduced to an overly mechanical timeline in which every symbol must correspond to a single, uninterrupted chain of events. Neither approach adequately accounts for the literary and prophetic character of the text. Revelation is structured, but its structure is not simplistic. It proceeds through discernible sequences of vision and judgment, while also incorporating recapitulation, parenthetical expansion, symbolic intensification, and interpretive pause.

This study proceeds from the conviction that Revelation contains an intelligible internal order that can be traced through its own textual markers. The programmatic statement of Revelation 1:19—"write the things which you have seen, and the things which are, and the things which shall be after these"—provides an initial macro-structure for the book. In addition, repeated transitional formulas, throne-room shifts, numerically ordered judgment cycles, and embedded explanatory visions all contribute to the book's formal organization. These features suggest that Revelation is neither formless apocalypse nor a flat chronological chart, but a carefully arranged prophetic composition whose order must be discerned literarily as well as theologically.

Accordingly, the method employed in this section distinguishes between **sequential progression** and **interpretive interruption**. The seals, trumpets, and bowls exhibit a forward-moving logic of escalation and consummation. At the same time, Revelation repeatedly interrupts its own movement with visions that do not simply advance the sequence, but interpret it. Scenes such as the sealing of the servants, the mighty angel and little scroll, the woman and the dragon, and the emergence of the beasts function not as chronological disorder, but as explanatory insertions that disclose heavenly causation, covenantal significance, and symbolic depth. These passages do not negate chronology; rather, they complicate and enrich it.

For that reason, chronology in Revelation must be understood here not as bare succession, but as **apocalyptic sequencing**. The text unfolds in ordered stages, yet those stages are presented through visionary rhetoric shaped by the conventions of Jewish apocalyptic literature and by extensive intertextual engagement with the Hebrew Scriptures. Revelation therefore advances historically and theologically at the same time. Its order is inseparable from its symbolism, and its symbolism is inseparable from its covenantal and prophetic framework. To isolate chronology from these literary and theological dimensions would be to distort the text no less than to deny chronology altogether.

The aim of this section, then, is not to impose an external system upon Revelation, but to attend closely to the ways in which the book signals its own movement. Particular attention will be given to textual transitions, structural divisions, intercalated visions, and the relationship between the major judgment cycles and the climactic scenes of Babylon's fall, the appearing of

Messiah, the final judgment, and the renewal of creation. The argument throughout is that Revelation presents a coherent prophetic order, though one expressed through layered and symbolic discourse rather than through the conventions of modern historiography.

In this respect, the study of chronology serves a larger interpretive purpose. To clarify the movement of Revelation is not to diminish its mystery, but to locate its mystery within literary and theological form. Once the text is allowed to move according to its own design, its visions no longer appear as disconnected episodes, but as interrelated disclosures within a single unfolding apocalypse. The result is a reading in which sequence, symbol, and covenantal meaning are not treated as competing explanations, but as mutually interpretive dimensions of the same text.

Chronology of Revelation

Revelation as the Fifth Gospel of Yeshua Messiah

The book of **Revelation** is not an appendix to the New Testament, nor a random collage of beasts, trumpets, and catastrophe. It is the unveiling of Yeshua Messiah as reigning King, priestly judge, covenant witness, and heir of all that was promised through Torah and the prophets. In that sense, this reading treats Revelation as a kind of **fifth Gospel**: not another account of His earthly ministry, but the royal and apocalyptic disclosure of His enthroned identity and final work.

In the Spring Feasts—Pesach, Unleavened Bread, Firstfruits, and Shavuot—Yeshua fulfilled the pattern of the Lamb through His death, burial, resurrection, and the outpouring of the Ruach HaKodesh. Within this interpretive framework, Revelation unveils the fulfillment of the Fall Feasts as well: Yom Teruah in the trumpet-blasts and royal appearing of the King, Yom Kippur in judgment and cleansing, Sukkot in the dwelling of Elohim with His people, and the Last Great Day in the final renewal of creation. The Lamb who was slain is now revealed as the Lion of Yehudah, the one who takes the scroll, judges Babylon, vindicates the saints, and establishes the eternal dwelling of YHWH with His people.

If the feasts of YHWH remain hidden, the Gospels are often read too narrowly and Revelation appears fragmented or obscure. But when the covenant calendar, temple imagery, prophetic background, and Hebraic patterns are restored to view, Revelation begins to read as a coherent testimony of Yeshua's kingship and covenant faithfulness rather than as a chaos of symbols.

The Key to the Structure: The Things Seen, The Things That Are, and The Things After These

In Revelation 1:19, Yeshua Himself gives Yochanan the broad structural key to the book:

"Write the things which you have seen, and the things which are, and the things which shall be after these."

From that command, the book unfolds in three major movements.

The things you have seen — chapter 1, where Yeshua appears as the Son of Man walking among the seven golden lampstands.

The things which are — chapters 2–3, where the seven letters address the present condition of the kehilot, the assemblies, in Asia Minor.

The things which shall be after these — chapters 4–22, where the heavenly throne room opens and the seals, trumpets, bowls, Babylon's fall, the marriage of the Lamb, the reign of Messiah, the final judgment, and the new creation are unveiled.

Within this third movement, Revelation includes parenthetical visions that pause the forward motion in order to reveal causes, background, and heavenly perspective. The book moves in an ordered way, but not in a flat or simplistic line. It contains recapitulation, interpretive pauses, and visionary expansions. Yeshua is not presenting confusion. He is unveiling reality.

Yochanan on Patmos and the Son of Man among the Lampstands

The revelation begins with Yochanan, exiled on the island of Patmos because of the word of Elohim and the testimony of Yeshua Messiah. He is not there for politics, but for Torah and testimony. In the Spirit he is carried into the Day of YHWH, that great prophetic horizon in which Elohim rises to judge the nations and vindicate His people.

He hears behind him a voice like a great shofar blast. When he turns, he does not see a vague religious glow. He sees one like the Son of Man walking in the midst of seven golden lampstands. He is clothed in priestly majesty, robed to His feet and girded with a golden sash. His head and hair are white like wool. His eyes are like a flame of fire. His feet are like burnished bronze refined in a furnace. His voice is like many waters. In His right hand are seven stars. From His mouth goes a sharp two-edged sword. His face shines like the sun in its strength.

Yochanan falls at His feet as one dead. But Yeshua lays His right hand upon him and says, “Fear not. I am the first and the last. I am He who was dead, and behold, I am alive forevermore, and I have the keys of death and the grave.”

This is no distant philosophical “Christ-idea.” This is the risen Yeshua of history, manifest in glory, standing as High Priest in the midst of His lampstands. Before He judges the nations, He walks among His assemblies. Before He exposes Babylon, He exposes compromise in His own house.

The Seven Kehilot: Praise, Rebuke, Warning, and Promise

The seven letters are not random mail. They are covenantal charges and covenantal promises from the risen Messiah to His assemblies. In each letter, Yeshua reveals Himself in a way that fits the condition of that kehilah. He declares what He knows, praises what is faithful, rebukes what is corrupt, calls for repentance, warns of consequence, and promises reward to the one who overcomes.

To **Ephesus**, He speaks as the One who holds the seven stars and walks among the lampstands. He knows their labor, endurance, and refusal to tolerate evil. He praises them for rejecting false apostles and hating the deeds of the Nicolaitans. Yet He has this against them: they have left their first love. Orthodoxy without love is not covenant faithfulness. He calls them to remember, repent, and return to the first works; otherwise their lampstand will be removed. To the overcomer He promises the right to eat of the Tree of Life in the paradise of Elohim.

To **Smyrna**, He speaks as the First and the Last, who was dead and is alive. He knows their affliction and poverty, yet calls them rich. He also knows the slander of those who say they are Jews and are not, but are a synagogue of hasatan. In this reading, that phrase does not authorize hatred against Jews; it names a specific hostile body whose actions placed them in service of the Accuser. Smyrna is told not to fear suffering, but to remain faithful unto death. The reward is the crown of life and safety from the second death.

To **Pergamos**, He comes as the One who has the sharp two-edged sword. He knows that they dwell where satan's throne is, and yet have held fast His Name, even in the days of Antipas, His faithful witness. But some among them hold the doctrine of Balaam and the teaching of the Nicolaitans. The issue is compromise dressed in spiritual language: participation in idolatry, sexual corruption, and civic paganism while still claiming covenant loyalty. Yeshua calls them to repent or face the sword of His mouth. The overcomer receives hidden manna, a white stone, and a new name.

To **Thyatira**, He speaks as the Son of God, whose eyes are a flame of fire and whose feet are like burnished bronze. He knows their love, faith, service, and endurance, and that their latter works exceed the first. Yet they tolerate "Jezebel," a false prophetess who seduces His servants into immorality and idolatry. Here the danger is prophetic compromise. The assembly is active, but it is permitting corruption under the cover of spiritual authority. Yeshua warns of judgment and calls the faithful remnant to hold fast what they have until He comes. The overcomer is promised authority over the nations and the morning star.

To **Sardis**, He appears as the One who has the seven Spirits of Elohim and the seven stars. He knows that they have a name for being alive, yet are dead. Their danger is reputation without breath, religion without Presence. He calls them to wake up, strengthen what remains, and remember what they received. Yet even in Sardis there are a few who have not defiled their garments. The overcomer will be clothed in white, not blotted from the scroll of life, and confessed before the Father and His angels.

To **Philadelphia**, He speaks as the Holy and True One, who has the key of David, who opens and no one shuts, and shuts and no one opens. He knows their works and sets before them an open door no one can shut. They have little strength, yet have kept His word and not denied His name. He promises vindication, protection through the coming hour of testing, and permanence in the sanctuary of Elohim. The overcomer becomes a pillar and bears the Name of Elohim, the Name of the New Yerushalayim, and Messiah's own new Name.

To **Laodicea**, He speaks as the Amen, the faithful and true Witness, the beginning of the creation of Elohim. He knows their works and their lukewarm state. Because they are neither hot nor cold, He is ready to spew them out of His mouth. They boast in riches, yet are poor, blind, and naked. He counsels them to buy from Him refined gold, white garments, and eye salve. Yet His rebuke is an act of love. He stands at the door and knocks. The overcomer, astonishingly, is offered a seat with Him on His throne.

Across all seven letters, the refrain remains: **“He who has an ear, let him hear what the Spirit says to the assemblies.”** Before the seals ever touch the nations, Yeshua separates overcomers from pretenders in His own house.

The Throne Room and the Sealed Scroll

After this, Yochanan sees a door standing open in heaven and is called upward. Immediately he is in the Spirit before the throne. One sits there whose appearance is like jasper and sardius, encircled by a rainbow like an emerald. Around Him are twenty-four elders clothed in white and crowned with gold. From the throne come lightning, thunder, and voices. Before it burn seven lamps of fire, the seven Spirits of Elohim. Before it is a sea of glass like crystal.

Four living creatures surround the throne, full of eyes before and behind: lion, ox, man, and eagle. Each has six wings and ceaselessly cries, “Holy, holy, holy, YHWH Elohim, El Shaddai, who was and is and is to come.” Whenever they give glory, the twenty-four elders cast their crowns before the throne and declare that all things exist by the will of the Creator.

Then Yochanan sees in the right hand of the One on the throne a scroll written within and on the back, sealed with seven seals. A mighty angel asks, “Who is worthy to open the scroll and loosen its seals?” No one is found worthy, and Yochanan begins to weep. If the scroll remains shut, history remains unresolved. Injustice continues. Promise hangs suspended.

But an elder tells him not to weep, because the Lion of the tribe of Yehudah, the Root of David, has overcome. Yet when Yochanan turns, he sees not a lion in the expected form, but a Lamb standing as slain. The Lion is the Lamb. Worthiness belongs to the One who overcame through faithful suffering. He bears seven horns and seven eyes, the fullness of kingly power and divine Spirit. He takes the scroll.

Heaven erupts in worship. The living creatures and elders fall before the Lamb and sing a new song: “You are worthy to take the scroll and to open its seals, for You were slain, and by Your blood You redeemed to Elohim people from every tribe and tongue and people and nation, and made them kings and priests to our Elohim, and they shall reign on the earth.” The One who bought the right now takes the deed; the One who fulfilled the covenantal penalty now moves to reclaim the earth.

The Seven Seals and the Sealing of the Servants

As the Lamb breaks the seals, He is not losing control. He is opening the scroll that returns the earth to its rightful King.

The first four seals release four horsemen—measured judgments that shake the nations. The first rider on the white horse represents conquest in its polished and seductive form. The second on the red horse is war. The third on the black horse is economic distortion and famine. The fourth on the pale horse is Death, followed by the grave. Conquest leads to war, war to

deprivation, deprivation to collapse, and collapse to death. The horsemen are not random horrors. They are judgment by exposure.

The fifth seal reveals the souls under the altar, slain for the word of Elohim and the testimony they held. They cry out for vindication and are told to rest until the full number of their fellow servants is complete. Heaven honors their sacrifice, but the story is not yet finished.

The sixth seal brings a violent shaking of creation itself: earthquake, darkened sun, blood-red moon, falling stars, fleeing kings, and terrified rulers crying for the mountains to hide them from the face of Him who sits on the throne and from the wrath of the Lamb.

Before the seventh seal opens, the vision pauses. Four angels hold back the winds until another angel seals the servants of Elohim on their foreheads. One hundred forty-four thousand from the tribes of Israel are marked for preservation and purpose. Then Yochanan sees a great multitude from every nation, tribe, people, and tongue standing before the throne and the Lamb, clothed in white. These are the ones coming out of the great tribulation. They have washed their robes in the blood of the Lamb. They stand before God, sheltered, fed, and comforted. Here the faithfulness of Elohim to Israel and His mercy toward the nations stand side by side.

The Seventh Seal and the Seven Trumpets

When the seventh seal is opened, there is silence in heaven for about half an hour. It is the stillness before the next movement. Seven angels receive seven trumpets. Another angel offers incense with the prayers of the saints on the golden altar, then hurls the fire of the altar to the earth. The trumpet judgments arise from the cries of the faithful. Heaven has heard.

The first four trumpets strike the natural order in thirds: land, sea, waters, and heavens. The judgments are real but measured. The world is being shaken, not yet utterly destroyed.

The fifth trumpet opens the abyss, and from it come locust-like tormentors under the rule of Abaddon, the Destroyer. The sixth trumpet releases destructive forces from the Euphrates, bringing massive death. Yet even then, humanity largely refuses repentance. Judgment does not automatically produce humility. Hardened hearts can curse through plagues rather than bow.

The Mighty Angel, the Seven Thunders, and the Little Scroll

In the midst of the trumpet judgments, Yochanan sees another mighty angel descending from heaven, clothed with cloud and rainbow, with face like the sun and legs like pillars of fire. He holds a little open scroll and stands with one foot on the sea and one on the land. He cries out, and seven thunders answer. Yochanan is about to write, but a voice from heaven commands him to seal up what the thunders said. Not every mystery is made public.

The angel swears that there will be no more delay, but that in the days of the seventh angel the mystery of Elohim will be completed. Yochanan is told to take the little scroll and eat it. It is

sweet in his mouth like honey, but bitter in his stomach. Prophetic truth is always like that. Sweet because it is God's word. Bitter because it carries woe and judgment.

The Two Witnesses and the Seventh Trumpet

Yochanan is given a measuring rod and told to measure the Temple, the altar, and those who worship there, but not the outer court. The nations will trample the holy city for forty-two months. During that same period, two witnesses prophesy in sackcloth. They stand as two olive trees and two lampstands before the Lord of the earth. They carry the spirit of Moses and Elijah: shutting heaven, turning water to blood, striking the earth with plagues.

When their testimony is complete, the beast from the abyss kills them. Their bodies lie exposed in the great city, spiritually called Sodom and Egypt, where also their Lord was crucified. The world rejoices. But after three and a half days the breath of life from Elohim enters them, and they rise. A loud voice calls them upward, and they ascend in a cloud. Faithful witness, violent rejection, vindication—the pattern is unmistakable.

Then the seventh trumpet sounds, and heaven declares: **"The kingdoms of this world have become the kingdoms of YHWH and of His Messiah, and He shall reign forever and ever."** The Temple in heaven is opened, the Ark is seen, and the reign of the Lamb is publicly announced.

The Woman, the Dragon, the Beasts, and the Mark

Revelation now pauses its forward motion and pulls back the veil.

A woman clothed with the sun, the moon under her feet, and a crown of twelve stars appears in heaven. She is Israel in her covenant calling, Zion in labor, the covenant people through whom the promise comes. Before her stands a great red dragon waiting to devour her child. The child is destined to rule the nations with a rod of iron. He is the Messiah, the Son of David, and He is caught up to Elohim and to His throne.

The dragon is named plainly: the ancient serpent, the devil, hasatan, the deceiver of the whole world. Unable to destroy the child, he turns against the woman. Unable to destroy the woman, he turns against the rest of her offspring: those who keep the commandments of Elohim and hold the testimony of Yeshua.

Then comes war in heaven. Mikhael and his angels cast the dragon down. A loud voice explains the meaning: the accuser of the brethren has been cast down. Here satan is shown chiefly as the prosecuting voice. He is overcome by the blood of the Lamb, the word of the saints' testimony, and their refusal to love their lives unto death.

Then the dragon works through proxies. The beast from the sea is imperial power in political and military form. The beast from the earth, later the false prophet, is religious and ideological

power that makes the first beast look holy. Together they create a counterfeit order of authority and worship.

The mark of the beast is not two different marks, but one beast-mark borne in covenant locations: the forehead and the right hand. The forehead signifies identity, allegiance, and open confession. The right hand signifies labor, action, and works lent to that power. Together they parody Torah's language of hand and forehead. Some bear the mark in open confession, some in practical cooperation, some in both. Any acceptance is participation in the same condemned loyalty. By contrast, the faithful bear the Name of the Father on their foreheads. The issue is covenant allegiance: whether one belongs to the Lamb or to the beast.

The Lamb on Mount Zion and the Harvest of the Earth

Chapter 14 shows the answer to the beastly order: the Lamb standing on Mount Zion with the one hundred forty-four thousand who bear His Father's Name. They sing a new song that only they can learn. They are described as firstfruits, undefiled, and without deceit.

Angelic voices then proclaim the everlasting good news, the fall of Babylon, and the doom of those who worship the beast and receive his mark. Here is the perseverance of the saints—those who keep the commandments of Elohim and the faith of Yeshua.

Then the earth is harvested: one harvest for salvation, another for wrath. The Son of Man reaps, and another angel gathers the grapes of the earth into the great winepress of the wrath of Elohim. Both mercy and judgment come to fullness.

The Sea of Fire and Glass and the Bowls of Wrath

John sees seven angels with seven last plagues, for in them the wrath of Elohim is completed. He also sees a sea of glass mingled with fire, and on it stand those who have overcome the beast, its image, its mark, and the number of its name. They sing the song of Moses and the song of the Lamb.

That detail is thunderous. Heaven does not discard Moses in order to exalt the Lamb. It joins Moses and the Lamb in one act of worship. The first exodus and the final exodus stand together. Deliverance, covenant, judgment, and redemption sing with one voice.

Then the bowls are poured out: sores, blood, scorched men, darkness, dried Euphrates, gathered kings at Har Meggido, and finally the last bowl into the air. A voice from the throne declares, **"It is finished."** Babylon is remembered. The world shakes apart.

Tribulation is what the beastly world does to the saints. Wrath is what Elohim pours out upon the beastly world. The saints are called to endure the former and are promised deliverance from the latter.

Mystery Babylon the Great and Her Fall

Yochanan is shown the judgment of the great prostitute, Babylon the Great. She is adorned in luxury, intoxicated with blood, seated upon the beast, and drunk with the blood of saints. Babylon is more than one city. She is the spiritual and civilizational center of infidelity, seduction, idolatry, corrupted trade, and oppression.

The kings and merchants who grew rich through her mourn when she falls. Heaven rejoices. A voice cries, **“Come out of her, My people.”** Babylon falls in one hour, and her music, trade, weddings, and sorceries cease. Her downfall is total because her corruption was total.

The Marriage Supper of the Lamb and the Return of the King

After Babylon’s fall, heaven answers with HalleluYah. The harlot has been judged. The smoke of her destruction rises. Then comes the marriage of the Lamb. His bride has made herself ready and is clothed in fine linen, the righteous deeds of the saints.

Then heaven opens.

The Rider on the white horse appears, called Faithful and True. His eyes blaze, His robe is dipped in blood, and His Name is the Word of Elohim. The armies of heaven follow Him. From His mouth comes a sharp sword. He strikes the nations and treads the winepress of the wrath of Elohim. On His robe and thigh is written: **King of kings and Master of masters.**

The beast and false prophet are seized and thrown alive into the lake of fire. The assembled powers of the world fall before the word of the returning King.

The Millennium and the Final Judgment

An angel descends with the key to the abyss and a great chain. He binds the dragon for a thousand years so that he may no longer deceive the nations for that appointed span. John then sees thrones and the souls of those who were faithful unto death, especially those who refused the beast and its mark. They live and reign with Messiah. This is the first resurrection. The second death has no power over them.

After the thousand years, satan is released briefly and again deceives the nations, gathering them in the pattern of Gog and Magog. They surround the camp of the saints, but fire from heaven consumes them. Then the devil himself is thrown into the lake of fire.

Finally comes the great white throne. The dead stand before Elohim. The books are opened, and another book is opened: the scroll of life. The dead are judged according to their deeds. Death and the grave are thrown into the lake of fire. This is the second death. The lake of fire is the final end of all that stands against God.

The New Heaven, New Earth, and New Yerushalayim

Then Yochanan sees a new heaven and a new earth. This is not escape from creation, but creation healed and renewed. The first heaven and earth have passed away in their corrupted order. At the center of the vision is not an abstraction, but a city: the holy city, New Yerushalayim, descending from heaven as a bride prepared for her husband.

A loud voice declares: **“Behold, the tabernacle of Elohim is with men.”** He wipes away every tear. Death is no more. Mourning, crying, and pain are gone. The One seated on the throne says, **“Behold, I make all things new.”**

The city is cubical like the Holy of Holies, enlarged to cosmic scale. Its gates bear the names of the twelve tribes. Its foundations bear the names of the twelve apostles. There is no temple within it, because YHWH Elohim El Shaddai and the Lamb are its Temple. There is no need of sun or moon, because the glory of Elohim illumines it, and the Lamb is its lamp.

The nations walk by its light. The kings bring their glory into it. Its gates are never shut. Nothing unclean enters. The river of life flows from the throne of Elohim and of the Lamb. The tree of life stands there, bearing fruit each month, its leaves for the healing of the nations.

This is not a frozen world of abstraction. It is healed creaturely life: ordered, full, alive, and without curse. The servants of Elohim see His face. His Name is on their foreheads. They reign from age to age. The eternal Sukkot has begun; YHWH dwells with His people forever.

The Final Words and the Call to Faithfulness

The closing words of Revelation summon the reader to faithfulness. The prophecy is not to be sealed, because the time is near. The unjust remain unjust, the holy remain holy, and Yeshua declares, **“Behold, I am coming quickly, and My reward is with Me.”**

He is the Aleph and Tav, the first and the last, the beginning and the end.

He affirms that He is the Root and Offspring of David, the bright Morning Star. The Spirit and the bride say, “Come.” Let the one who hears say, “Come.” Let the thirsty come and take the water of life without price.

Then comes the final warning against adding to or taking away from this prophecy. And the last cry rises:

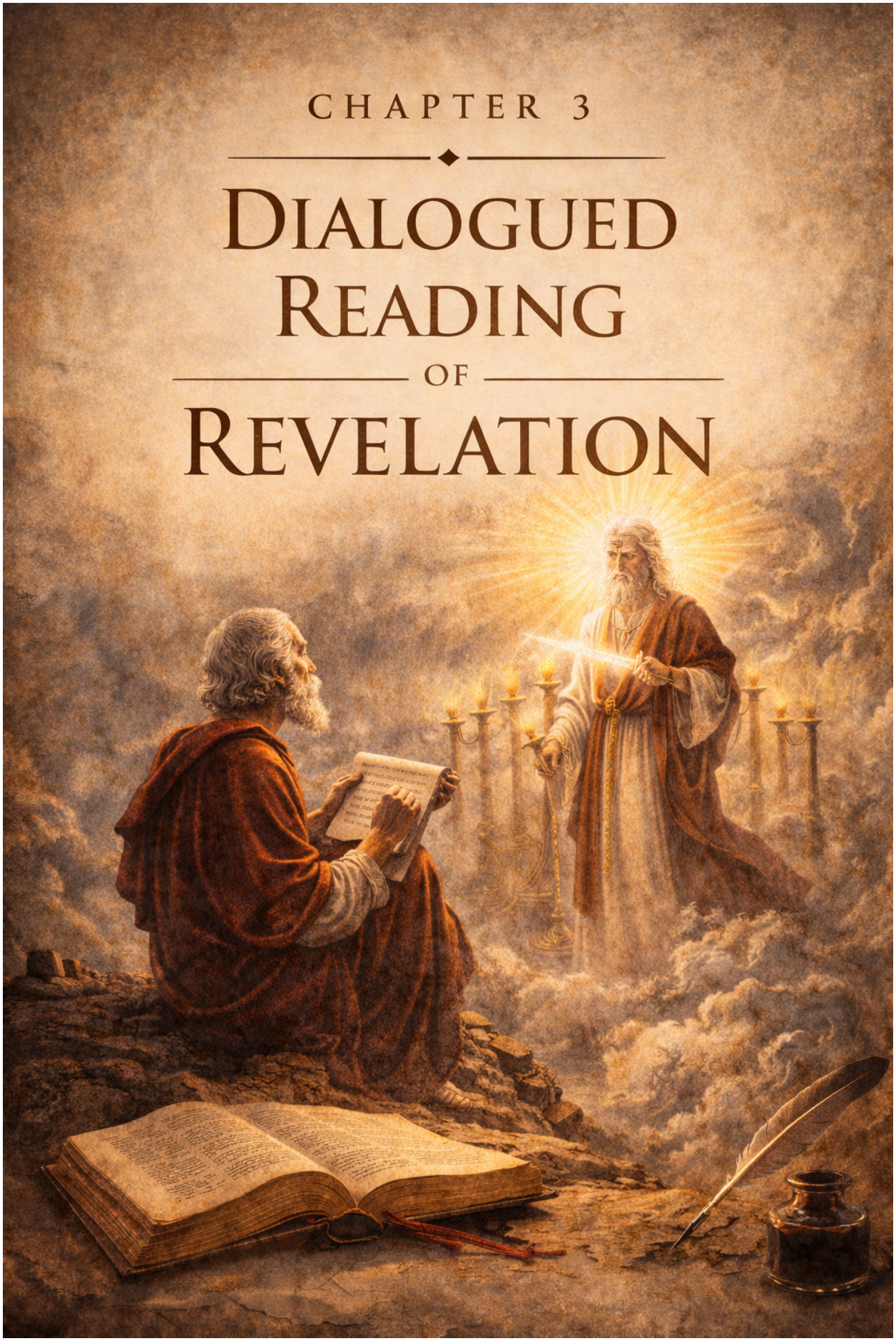
“Amen. Come, Adon YHWH Yeshua.”

That is the book. Not chaos, but unveiling. Not panic, but covenantal disclosure. Not a spectacle for curiosity, but a summons to endurance, holiness, discernment, and loyalty to the Lamb.

And the question it leaves with every reader is not merely whether one can decode its symbols, but whether one belongs to the people who keep the commandments of Elohim and hold the testimony of Yeshua.

CHAPTER 3

DIALOGUED READING OF REVELATION



Introduction to the Dialogued Reading

This section is designed as a guided, dialogued reading of the book of Revelation. Its purpose is not merely to summarize the text, nor simply to repeat verse by verse what the reader can already see on the page. Rather, it seeks to walk through Revelation in a sustained interpretive voice, allowing the text to be heard, clarified, and unfolded in real time. The method is dialogued in the sense that it moves as a conversation with the text itself—listening to its sequence, imagery, scriptural echoes, and theological claims, while also pausing to explain how those features function within the larger structure of the book.

The approach taken here is intentionally synthetic. It brings together literary observation, historical context, covenantal theology, and intertextual comparison in order to show how Revelation communicates meaning. At each stage, the aim is not to isolate symbolism from chronology, nor theology from textual detail, but to let these elements interpret one another. This section therefore proceeds by reading the visions in sequence, while also stopping where necessary to identify parenthetical scenes, symbolic intensifications, and explanatory insertions that illuminate what the text is doing. In this way, the reading remains attentive both to Revelation's forward movement and to its layered prophetic style.

Particular attention is given to the book's Hebraic and covenantal frame. Although Revelation comes to us in Greek, its symbolic grammar is deeply indebted to the Hebrew Scriptures, especially Torah, the prophets, temple imagery, feast patterns, and apocalyptic motifs already present in Daniel, Ezekiel, Zechariah, Isaiah, and Exodus. For that reason, this dialogued reading does not treat Revelation as a self-contained Christian appendix detached from Israel's scriptural world. It reads the book as an unveiling that stands within, and draws heavily upon, the language, categories, and covenantal imagination of the Tanakh. Where helpful, the discussion also reflects the comparative method employed elsewhere in this work, in which the Greek text is considered alongside direct English rendering and Hebraic conceptual retroversion.

The role of this section is therefore distinct from both a formal commentary and a purely devotional meditation. It is more expansive than annotation, yet more text-governed than free reflection. Its purpose is to accompany the reader through the book in a way that is interpretive without becoming arbitrary, and explanatory without dissolving the force of the visions into abstraction. The reader is not merely told what Revelation "stands for" in detached categories; instead, the unfolding of the book is narrated and explained as a coherent apocalyptic testimony centered on Yeshua Messiah.

Accordingly, this section moves through Revelation as a structured act of reading. It begins with the Son of Man among the lampstands, proceeds through the messages to the assemblies, enters the throne room and the opening of the scroll, follows the movement of seals, trumpets, and bowls, pauses at the major symbolic visions, and continues through Babylon's fall, the appearing of the Rider, the final judgment, and the new creation. Throughout, the goal is to let

the reader see how Revelation develops its argument, how its symbols accumulate meaning, and how its climactic scenes are prepared by what comes before them.

In that sense, the dialogued reading serves as both interpretation and orientation. It does not claim to remove all mystery from Revelation; such a goal would be both impossible and undesirable. Rather, it seeks to remove unnecessary confusion by reading the text according to its own movement, its own scriptural inheritance, and its own theological emphases. What follows, then, is not a detached set of notes, but a guided reading of Revelation as an ordered and covenantally saturated apocalypse—one in which the Lamb, the throne, the kingdom, the judgment of evil, and the dwelling of Elohim with His people remain the governing realities from beginning to end.

A Dialogued Reading of Revelations

This reading approaches Revelation through a comparative lens. It places the Greek text alongside a direct English rendering, and then alongside a Hebrew retroversion that re-expresses the Greek through the rhythms, idioms, and conceptual patterns of the Hebrew Scriptures. It does not claim that Revelation was originally written in Hebrew. Rather, it shows how deeply the book moves within a Semitic and covenantal world, and how much its meaning sharpens when read through that world instead of through later assumptions.

Revelation is often treated like a codebook for disasters, a chart of end-times speculation, or a gallery of strange beasts and cosmic shocks. But this reading argues that Revelation is something far greater. It is a royal unveiling of Yeshua the Messiah as priestly judge, covenant witness, enthroned king, and heir of all that was promised through Torah, the prophets, and the covenants of Israel. It is not detached from the rest of Scripture. It is the gathering point where those earlier currents converge.

And if Revelation is to be read truthfully, then its own literary, historical, and covenantal context must govern what it means.

Yeshua Himself gives the structural key in Revelation 1:19: “Write the things which you have seen, and the things which are, and the things which are about to take place after these.” From that command, the book unfolds in three broad movements. First come the things John has seen, centered in chapter 1, where the risen Son of Man appears among the lampstands. Second come the things that are, in chapters 2 and 3, where Yeshua addresses the seven assemblies and searches the condition of His own house. Third come the things that take place after these, in chapters 4 through 22, where the heavenly throne room opens and the seals, trumpets, bowls, beasts, Babylon, final judgment, and new creation are revealed.

Even there, Revelation is not flat. It pauses. It circles. It gives background visions, interpretive scenes, and heavenly explanations. It is chronological, but not simplistic. It moves like prophecy, not like a modern timeline chart. Yeshua is not producing confusion. He is unveiling reality.

Revelation 1: John on Patmos and the Son of Man among the Lampstands

The book opens with John in exile on Patmos because of the word of God and the testimony of Yeshua Messiah. He is not there for politics or for private mysticism. He is there because fidelity to God and witness to Messiah cost him something. In the Spirit, he is carried into the Day of the Lord, that great prophetic horizon in which God rises to judge the nations and vindicate His people.

He hears behind him a voice like a great shofar blast. When he turns, he does not see a vague religious glow. He sees one like the Son of Man walking in the midst of seven golden

lampstands. He is clothed in priestly majesty, with a robe reaching to His feet and a golden sash about His chest. His head and hair are white like wool. His eyes are like fire. His feet are like burnished bronze refined in a furnace. His voice is like many waters. In His right hand are seven stars. From His mouth goes a sharp two-edged sword. His face shines like the sun in full strength.

John falls at His feet like a dead man. But Yeshua lays His hand on him and says, “Do not fear. I am the first and the last. I am the living one. I was dead, and behold, I am alive forevermore, and I hold the keys of death and Hades.”

This is no abstract Christ-idea. This is the risen Yeshua of history, now revealed in glory, standing as High Priest in the midst of His assemblies. Before He judges the nations, He walks among His lampstands. Before He exposes Babylon, He exposes compromise in His own house.

Revelation 2–3: The Seven Assemblies

The letters to the seven assemblies are not random mail. They are covenantal addresses from the risen Messiah to His people. Each one follows a pattern: Yeshua reveals Himself in a form that fits the assembly’s condition, declares what He knows, praises what is faithful, rebukes what is corrupt, calls for repentance, warns of consequence, and promises reward to the one who overcomes.

Ephesus is praised for endurance, doctrinal vigilance, and hatred of the Nicolaitans. Yet it has left its first love. The danger there is not open apostasy, but the slow drift from intimacy into correctness without warmth. They remained watchful, but love had thinned. The remedy is to remember, repent, and return to the first works. If not, the lampstand itself can be removed. Orthodoxy without love is still a dying fire.

Smyrna is poor in the world’s eyes and rich in heaven’s. Yeshua knows their suffering and the slander of those who say they are Jews and are not, but are a synagogue of Satan. In this reading, that phrase does not authorize hatred of Jews. It names a specific local body whose hostility placed them in service of the Accuser. Smyrna is told not to fear suffering, but to remain faithful unto death. The promise is the crown of life and safety from the second death.

Pergamum lives where Satan’s throne is. This is a city thick with pagan and imperial cult. The assembly has held fast even in martyrdom, yet some among them hold the teaching of Balaam and the Nicolaitans. The danger here is compromise dressed in spiritual language: participation in idolatrous life, sexual corruption, and civic paganism while still claiming covenant identity. Yeshua calls them to repent or face the sword of His mouth. The overcomer receives hidden manna and a white stone with a new name.

Thyatira is active in love, service, faith, and endurance, yet it tolerates Jezebel, a false prophetess who leads Messiah’s servants into immorality and idol feasts. Here the issue is prophetic compromise. The assembly is growing, but it is allowing corruption in the name of

spiritual depth. Yeshua exposes her “deep things” as the depths of Satan. Judgment is promised, but so is reward for those who refuse her teaching. To the overcomer, Yeshua gives authority over the nations and the morning star.

Sardis has a name for being alive, but is dead. Its danger is reputation without breath, motion without life. Yeshua tells them to wake up, strengthen what remains, and remember what they received. Yet even here, a few have not defiled their garments. The overcomer will be clothed in white, confessed before the Father, and not blotted from the scroll of life.

Philadelphia is small, weak, and faithful. Yeshua holds the key of David and sets before them an open door no one can shut. They have little strength, yet they have kept His word and not denied His name. To this small but faithful assembly, He promises vindication, protection through the coming hour of testing, and permanence in the sanctuary of God. The overcomer becomes a pillar and bears the Name of God, the Name of the New Jerusalem, and Messiah’s new Name.

Laodicea is lukewarm. Rich in its own eyes, it is poor, blind, and naked in heaven’s sight. Its faith has become comfortable, self-satisfied, and nauseating. Yet even here, Yeshua’s rebuke is an act of love. He stands at the door and knocks. The one who hears and opens will dine with Him. And the overcomer, astonishingly, is offered a seat with Him on His throne.

Across all seven letters, the refrain remains: “He who has an ear, let him hear what the Spirit says to the assemblies.” Before the seals ever touch the nations, Yeshua separates overcomers from pretenders in His own house.

Revelation 4–5: The Throne Room and the Slain Lamb

After the letters, John sees an open door in heaven and is called upward. Immediately he is in the Spirit before the throne. There sits the One whose appearance is like precious stone, encircled by rainbow radiance. Around Him are twenty-four elders clothed in white and crowned in gold. Four living creatures surround the throne, full of eyes, crying day and night, “Holy, holy, holy, Lord God Almighty, who was and is and is to come.”

This is the temple in its heavenly reality. It is priestly, royal, and creational all at once. The elders cast their crowns before the throne and declare that all things exist by the will of the Creator.

Then John sees in the right hand of the One on the throne a scroll written within and on the back, sealed with seven seals. A mighty angel asks, “Who is worthy to open the scroll and loosen its seals?” No one in heaven, on earth, or under the earth is found worthy, and John begins to weep. If the scroll remains shut, history remains unresolved. Injustice continues. Promises hang suspended.

But an elder tells him not to weep, because the Lion of the tribe of Judah, the Root of David, has overcome. Yet when John turns, he sees not a lion in the expected form, but a Lamb standing as slain. The Lion is the Lamb. Worthiness belongs to the one who overcame through faithful

suffering. He bears seven horns and seven eyes, the fullness of kingly power and divine Spirit. He takes the scroll.

Heaven erupts in worship. The living creatures and the elders fall down before the Lamb and sing, “Worthy are You to take the scroll and open its seals, for You were slain, and You redeemed for God by Your blood people from every tribe and tongue and people and nation, and made them a kingdom and priests to our God, and they shall reign on the earth.”

This is the hinge of the book. The one who opens history is the slain and vindicated Messiah.

Revelation 6–7: The Seals and the Sealing of the Servants

As the Lamb opens the first four seals, four horsemen ride forth. These are not random horrors. They are judgment by exposure: the consequences of human rebellion released under divine permission.

The first rider on the white horse is conquest in its polished, seductive form. The second on the red horse is war. The third on the black horse is economic distortion and famine. The fourth on the pale horse is Death, followed by Hades. Conquest leads to war, war to deprivation, deprivation to collapse, and collapse to death. The horsemen expose the logic of empire.

The fifth seal reveals the souls under the altar, crying out for vindication. They are told to rest until the full number of their fellow servants is complete. The sixth seal shakes creation itself. Earthquake, darkened sun, blood-red moon, falling stars, and fleeing kings all reveal the terror of the day of the Lamb’s wrath.

Before the seventh seal opens, the vision pauses. The servants of God are sealed on their foreheads: one hundred forty-four thousand from the tribes of Israel. Within this reading, they are the faithful remnant of Israel marked for preservation and purpose. Then John sees a great multitude from every nation, tribe, people, and tongue standing before the throne. These are the ones coming out of the great tribulation. They have washed their robes in the blood of the Lamb. They stand before God, sheltered, fed, and comforted. Here God’s fidelity to Israel and mercy to the nations stand side by side.

Revelation 8–11: The Seventh Seal, the Trumpets, and the Witnesses

When the seventh seal is opened, there is silence in heaven. The stillness is almost unbearable. Then seven angels receive seven trumpets. Another angel offers incense with the prayers of the saints, and the fire of the altar is hurled to the earth. The trumpet judgments arise from the cries of the faithful. Heaven has heard.

The first four trumpets strike the natural order in thirds: land, sea, waters, and heavens. The judgments are real but measured. The world is being shaken, not yet utterly destroyed.

The fifth trumpet opens the abyss, and from it come tormenting locust-like beings under the rule of Abaddon, the Destroyer. The sixth trumpet releases destructive forces from the Euphrates, bringing massive death. Yet even then humanity largely refuses repentance.

In chapter 10, John is given a little scroll to eat. It is sweet in his mouth and bitter in his stomach. Prophetic truth always tastes like that. Sweet because it is God's word. Bitter because it carries woe and judgment.

In chapter 11, the two witnesses appear. They prophesy in sackcloth, standing like olive trees and lampstands before the Lord of the earth. They embody prophetic witness in the spirit of Moses and Elijah. When their testimony is complete, the beast kills them. Their bodies lie exposed, the world rejoices, then the breath of God enters them, and they rise. Faithful witness, violent rejection, vindication. The pattern is unmistakable. Then the seventh trumpet sounds, and heaven announces: "The kingdom of the world has become the kingdom of our Lord and of His Messiah."

Revelation 12–14: The Woman, the Dragon, the Beasts, and the Harvest

Revelation now pauses its forward motion and pulls back the veil.

John sees a great sign: a woman clothed with the sun, the moon under her feet, and a crown of twelve stars. She is Israel in her covenant calling, Zion in labor, the covenant people through whom the promise comes. Before her stands a great red dragon waiting to devour her child. The child is destined to rule the nations with a rod of iron. He is the Messiah, the Son of David, and He is caught up to God and to His throne.

The dragon is named plainly: the ancient serpent, the devil, Satan, the deceiver of the whole world. Unable to destroy the child, he turns against the woman. Unable to destroy the woman, he turns against the rest of her offspring: those who keep the commandments of God and hold the testimony of Yeshua.

Then comes war in heaven. Michael and his angels fight the dragon and cast him down. A loud voice explains the meaning: the accuser of the brethren has been cast down. Here Satan is above all the accuser, the prosecuting voice. He is overcome by the blood of the Lamb, the word of the saints' testimony, and their refusal to love their lives unto death.

Then the dragon works through proxies. The beast from the sea is imperial power in political and military form. The beast from the earth, later the false prophet, is religious and ideological power that makes the first beast look holy. Together they create a counterfeit order of authority and worship. The mark of the beast is allegiance, participation, and identification with that order.

Chapter 14 shows the answer: the Lamb standing on Mount Zion with the sealed ones who bear the Father's Name. Angelic voices announce the everlasting good news, the fall of Babylon, and

the doom of those who worship the beast. Then the earth is harvested: one harvest for salvation, another for wrath.

Revelation 15–16: The Song and the Bowls

Before the final plagues fall, John sees a sea of glass mingled with fire and those who have conquered the beast standing upon it. They sing the song of Moses and the song of the Lamb.

That is no small detail. Heaven does not discard Moses to exalt the Lamb. It joins Moses and the Lamb into one act of worship. The first exodus and the final exodus stand together. Deliverance, covenant, judgment, and redemption all sing with one voice.

Then the bowls of wrath are poured out. The plagues intensify and complete the exposure of the beast's kingdom: sores, blood, scorching heat, darkness, dried Euphrates, gathering of kings at Har-Magedon, and at last the final bowl into the air. A voice from the throne declares, "It is done." Babylon is remembered. The world shakes apart.

Revelation 17–18: Mystery Babylon and Her Fall

John is shown the judgment of the great harlot, Babylon the Great. She is adorned in luxury, intoxicated with blood, seated upon the beast, and drunk with the blood of saints. Babylon is more than one city. She is the spiritual and civilizational center of infidelity, idolatry, seduction, and oppression. She is the world in organized rebellion, profaning what God made holy.

The kings and merchants who grew rich through her mourn when she falls. Heaven rejoices. A voice cries, "Come out of her, My people." Babylon falls in one hour, and her music, trade, weddings, and sorceries cease. Her downfall is total because her corruption was total.

Revelation 19: Hallelujah, the Wedding, and the Rider on the White Horse

Heaven responds with hallelujah. The harlot has been judged. The smoke of her destruction rises. Then comes the marriage of the Lamb. His bride has made herself ready and is clothed in fine linen, the righteous deeds of the saints.

And then heaven opens.

The Rider on the white horse appears, called Faithful and True. His eyes blaze, His robe is dipped in blood, and His name is the Word of God. The armies of heaven follow Him. From His mouth comes a sharp sword. He strikes the nations and treads the winepress of the wrath of God. On His robe and thigh is written: King of kings and Lord of lords.

The beast and false prophet are seized and thrown alive into the lake of fire. The gathered powers of the world fall before the word of the returning King.

Revelation 20: The Thousand Years, Final Rebellion, and Great White Throne

The dragon is bound for a thousand years and cast into the abyss so that he may no longer deceive the nations for that appointed span. John then sees thrones and the souls of those who were faithful unto death, especially those who refused the beast and his mark. They live and reign with Messiah. This is the first resurrection. The second death has no power over them.

After the thousand years, Satan is released briefly and once again deceives the nations, gathering them in the pattern of Gog and Magog. They surround the camp of the saints, but fire from heaven consumes them. Then the devil himself is thrown into the lake of fire.

Finally comes the great white throne. The dead stand before God. The books are opened, and another book is opened: the scroll of life. The dead are judged according to their deeds. Death and Hades are thrown into the lake of fire. This is the second death. The lake of fire is the final end of all that stands against God.

Revelation 21–22: New Heaven, New Earth, and New Jerusalem

Then John sees a new heaven and a new earth. This is not escape from creation, but creation healed and renewed. The first heaven and earth have passed away in their corrupted order. The sea is no more. The old world of curse, death, and rebellion has been brought through judgment.

At the center of the vision is not an abstraction, but a city: the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. The direction matters. The story ends not with humanity fleeing upward, but with the dwelling of God descending.

A loud voice declares: “Behold, the tabernacle of God is with men.” God wipes away every tear. Death is no more. Mourning, crying, and pain are gone. The One on the throne says, “Behold, I make all things new.”

The city is cubical like the Holy of Holies, enlarged to cosmic scale. Its gates bear the names of the twelve tribes. Its foundations bear the names of the twelve apostles. There is no temple within it, because the Lord God Almighty and the Lamb are its temple. There is no need for sun or moon, because the glory of God illumines it, and the Lamb is its lamp.

The nations walk by its light. The kings bring their glory into it. Its gates are never shut. Nothing unclean enters. The river of life flows from the throne of God and of the Lamb. The tree of life stands there, bearing fruit each month, its leaves for the healing of the nations.

This is not a frozen world of abstraction. It is healed creaturely life: ordered, full, alive, and without curse. The servants of God see His face. His Name is on their foreheads. They reign forever.

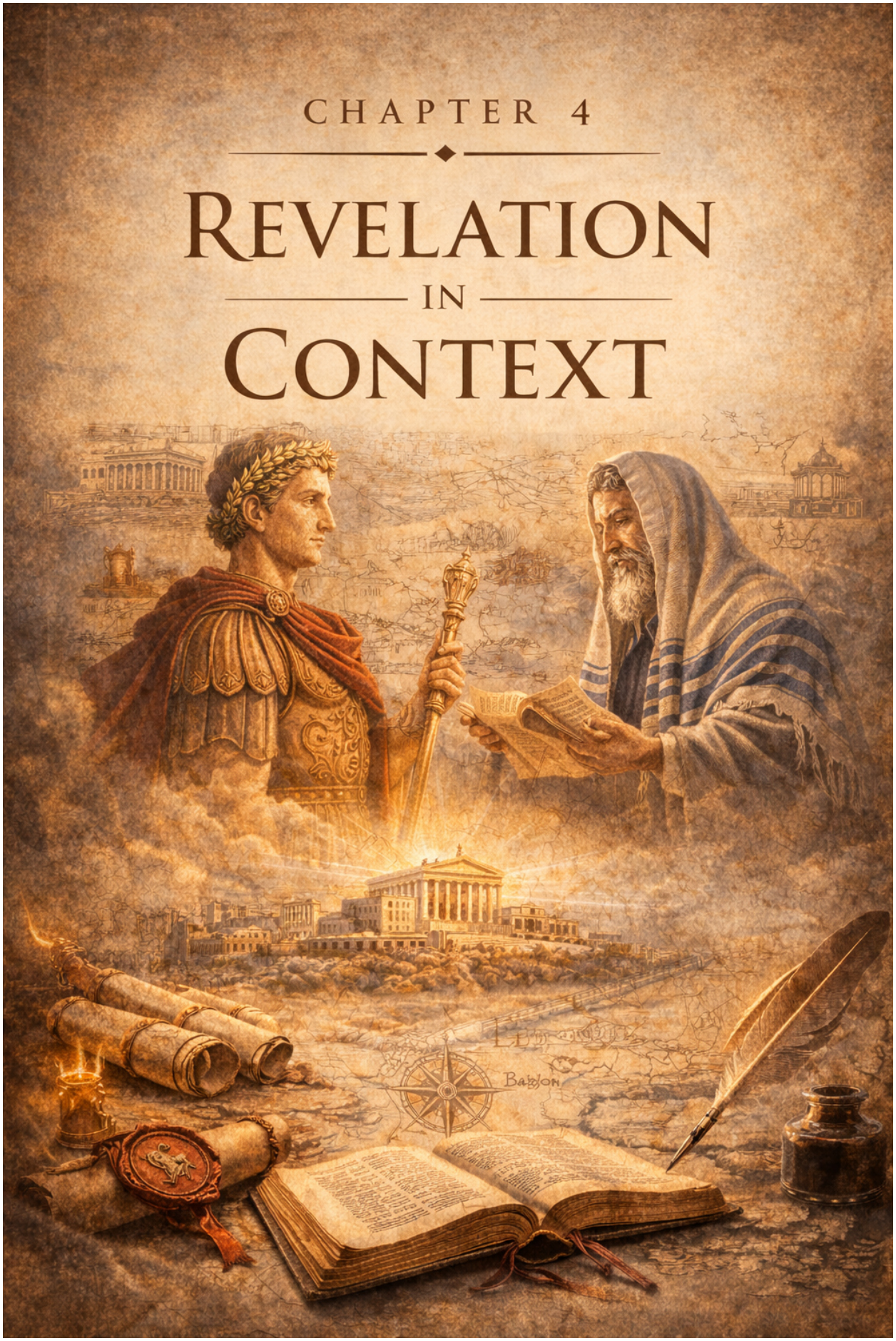
Revelation ends not with clouds and harps, but with a city, a river, a tree, a people, a King, and the unveiled Presence of God.

PART II

Revelation in Context

CHAPTER 4

REVELATION IN CONTEXT



Revelation in Context Introduction

This work was not born out of curiosity, but out of collision. For generations, the book of Revelation has been handled like a codebook for catastrophe, a playground for speculation, or a weapon to frighten the simple-hearted into shallow allegiance. In much of Christendom, its symbols have been uprooted from Torah, severed from the prophets, and glued onto newspaper headlines and political moods. The result has been confusion, fear, and a vision of God that often resembles the beast more than the Lamb.

Revelation in Context is an attempt to return the book to its own world: the world of Moses and the prophets, of temple and covenant, of Israel and the nations, of Yeshua as Messiah of Israel before He is ever made mascot of empire. We are not adding new secrets; we are simply refusing to read a Hebrew book with a Roman heart. Here, every term and symbol is walked back to its story, its soil, its first appearance—so that Revelation can speak with the voice it was given, not the voice it has been forced to serve.

The pages that follow are not a verse-by-verse commentary, but a map of meaning. We take the great figures and phrases that anchor the book—the dragon, the beasts from sea and land, Babylon the Great, the mark and the image, the 144,000 and the great multitude, the two witnesses, the second death, the lake of fire, the New Jerusalem, the Book of Life, the time markers, the song of Moses and the Lamb—and we set them back into the story they came from. Rather than chasing novelty, we seek coherence: How does this symbol grow out of Torah? Which prophet first uttered this image? How did Israel understand this pattern before any church council tried to tame it? In that light, Revelation ceases to be a disconnected "end-times book" and becomes what it truly is: the final chapter of the same covenant narrative that began in Genesis and thundered at Sinai.

Along the way, many cherished assumptions of modern Christendom are tested—ideas of a disembodied heaven, an escapist rapture, a God who has abandoned Israel, a grace that excuses lawlessness, a hell shaped more by medieval imagination than by Scripture. Where those structures cannot stand under the weight of the text in context, they will fall. Let them.

The assemblies to whom Revelation first spoke were not seminaries; they were embattled communities wrestling with whether to bow to Caesar, blend with the synagogues that rejected Messiah, or stand with the Lamb even unto death. Our age is no cleaner. Beasts still rise, Babylon still seduces, and false prophets still speak with lamb-like tones and dragon hearts. We need Revelation not as a calendar of doom, but as a lens to see the world's systems for what they are—and to recognize what it means to "overcome" in the midst of them.

My prayer is that as you move through these terms in their proper context, two things will happen: first, that the book of Revelation will cease to be a fog of fear and become a clear, fierce testimony of YHWH's faithfulness; and second, that you will find your own place within it—not as a spectator of prophecy charts, but as one who keeps the commandments of God and holds the testimony of Yeshua in a generation that would rather bow to beasts. If this work helps

even a small remnant to read, repent, and stand, then the labor of setting Revelation back into its true frame will have been worth every word.

Nicolationism

The Nicolaitans in Revelation aren't just some random obscure sect that Yeshua was oddly angry at; they're a picture of a very specific kind of corruption inside the believing community. In Revelation 2:6 (Ephesus) and 2:15 (Pergamum), they're placed right alongside "the teaching of Balaam," who led Israel into eating food sacrificed to idols and sexual immorality. That pairing is deliberate: it shows that Nicolaitan teaching did the same thing in a New Covenant setting—telling believers it was fine to blend into the pagan culture's feasts and sexual ethics while still claiming to follow God. This isn't an outside persecution; it's an inside doctrine, coming from people who name Messiah and claim "knowledge" or "grace." That's why Yeshua praises Ephesus for *hating their works*, but rebukes Pergamum for *tolerating their teaching*—same disease, different response.

Early Christian writers, for all their disagreements, consistently remember the Nicolaitans as a group that used spiritual language to justify compromise: eating at pagan temple feasts as if it were nothing, treating sexual morality as negotiable, and dismissing the seriousness of the body and behavior because they "knew" God. Even if some historical details (like their exact link to Nicolas of Antioch) are uncertain, the remembered pattern matches Revelation very closely: immorality, idolatrous participation, and a theology that makes it all sound permissible. Even their name is telling: "Nicolaitans" can be read as "those who conquer the people" (*nikaō* = conquer, *laos* = people), which fits the idea of leaders or teachers who spiritually subdue God's people by dulling their conscience and normalizing compromise. Instead of shepherding the flock into holiness, they pacify the flock into conformity with the surrounding empire. That's a quiet conquest, but a deadly one.

So when Yeshua says He "hates" their works and their teaching, He isn't throwing a tantrum at a label; He is condemning a recurring pattern that shows up in every age: cheap grace, softened sexual ethics, participation in idolatrous systems, and a style of leadership that prefers a compromised, easy-to-manage people over a holy, set-apart people. Nicolaitanism is what happens when the assembly stops being a holy nation in the midst of the empire and settles for being the empire's religious department. Any message today that mocks or downplays holiness, treats idolatry as a non-issue, calls obedience "legalism," and then hides behind the word "grace" to excuse ongoing sin is walking in that same Nicolaitan spirit, no matter what denomination or brand name it uses. That is why Yeshua's true disciples are called to share His hatred for those *works* and *teachings*—not out of cruelty toward people, but out of love for the Bride He is purifying and the covenant He sealed with His own blood.

Synagogue of Satan in Context

The phrase **"synagogue of Satan"** appears only twice in Scripture, in the letters to **Smyrna** and **Philadelphia** in the book of Revelation. Yet despite its narrow occurrence, it has caused enormous harm in the hands of Christendom. In both passages, Yeshua speaks to small and pressured communities living under Roman power and refers to **"those who say they are Jews and are not, but are a synagogue of Satan"** (Rev. 2:9; 3:9). The wording is exact and severe. These opponents claim covenant identity, yet Yeshua denies that claim at the level of covenant faithfulness and identifies their gathering as aligned with Satan's work. This does not mean that synagogues as such are evil, nor does it condemn the Jewish people as a whole. Rather, it names a particular group whose behavior—especially slander and hostility toward the faithful—places them in the service of the Accuser.

The immediate setting is crucial. Revelation addresses assemblies in **Asia Minor** that were weak in worldly terms, exposed to pressure from both civic and religious forces, and called to endure without compromise. In that world, Judaism possessed a recognized and legally tolerated place within the Roman order, while the communities centered on Yeshua increasingly faced suspicion and instability. It is therefore historically plausible that some local opponents, likely from within the wider Jewish communal sphere, used their standing to denounce or isolate the disciples and to expose them to greater civic hostility. The text itself does not spell out every mechanism of that persecution, but it clearly presents a local body whose actions toward the assemblies were malicious, slanderous, and injurious. Yeshua's hard language must be heard within that concrete first-century conflict rather than lifted out of its setting and turned into a transhistorical condemnation of Judaism.

The Greek wording sharpens the picture. In Revelation, John uses **ἐκκλησία** (*ekklēsia*) for the communities of the faithful, usually translated "church" but more literally meaning **assembly** or **congregation**. By contrast, in Revelation 2:9 and 3:9 he uses **συναγωγή** (*synagōgē*), the word commonly associated with a **synagogue** or gathered community. The distinction matters, but it must not be overstated. These terms are not absolute opposites by dictionary meaning, since both can refer broadly to an assembled people. The force of the difference in Revelation is therefore not merely lexical but **contextual, communal, and polemical**. John designates the Messianic communities as **ἐκκλησίαι**, while identifying this hostile body as a **συναγωγή** aligned with Satan. The point is not that "assembly" is holy and "synagogue" is evil by nature, but that this particular gathering, despite its covenantal claim, is functioning in opposition to the faithful.

This is why Yeshua says of them that they **"say they are Jews and are not."** The statement is not ethnic erasure, nor is it a denial of Jewish ancestry in some crude biological sense. It is a judgment upon a claim to covenant legitimacy. In this respect, the language resonates with Paul's distinction between outward descent and inward covenant faithfulness: not all who are of Israel are truly Israel, and true circumcision is ultimately a matter of the heart and Spirit. Revelation does not abolish Israel; it judges hypocrisy within Israel's covenant world. Yeshua's

rebuke falls not upon Jewish identity itself, but upon those whose actions—slander, betrayal, and cooperation with hostile power against the faithful—contradict the very covenant they claim to represent. Their claim is denied not because they are Jews, but because they are false in their covenantal posture.

Because this phrase has been so violently abused, it must be stated with complete clarity what it does **not** mean. It does not mean that all synagogues are demonic. It does not mean that Jews as a people are "Satanic." It does not authorize antisemitism, crusades, pogroms, forced conversions, or replacement theologies that claim God has cast off Israel and transferred all covenantal identity to the church. Revelation is itself a profoundly Jewish apocalypse, written within the symbolic world of Torah, prophets, temple, covenant, and messianic expectation. To wrench this phrase from its local context and stretch it across all Jewish history is not fidelity to Scripture; it is a fresh act of false accusation under a religious banner. When Christendom used this text to sanctify hatred, it did not stand with the persecuted assemblies of Smyrna and Philadelphia. It took its place beside the Accuser.

At the same time, the phrase does disclose a deeper spiritual pattern. In Scripture, Satan is fundamentally **the accuser**—the one who slanders, prosecutes, and seeks to destroy the righteous through hostile charge. In its original setting, the phrase "synagogue of Satan" refers to a specific local body acting in that pattern against the faithful. By theological extension, however, it also functions as a warning to any religious community that claims covenant identity while behaving as an accusing power against those who keep the commandments of God and the testimony of Yeshua. The badge on the door may say "Jewish," "Christian," "messianic," or "orthodox," but if the life of the community is defined by slander, coercion, and the punishment of the faithful, then the spirit at work is not the Spirit of God but the pattern of the Accuser. In the first century, that pattern appeared in certain hostile groups within the synagogue world. In later centuries, Christendom itself repeatedly assumed the same role.

This wider pattern becomes even clearer when the **synagogue of Satan** is read alongside other figures in Revelation. The **Nicolaitans** represent compromise within the assembly: the normalization of immorality and idolatrous participation under the guise of spiritual liberty. **Balaam** embodies the corruption of a teacher who leads God's people into sin for gain. **Jezebel** represents false prophecy that seduces the assembly into mixture with paganism while pretending to offer hidden depth. Together with the synagogue of Satan, these images form an ecosystem of corruption: internal compromise, deceptive teachers, and external religious hostility acting against the faithful. The tragedy of Christendom is that it often embodied all three. It tolerated antinomianism and clerical domination, accommodated pagan structures and habits, and repeatedly persecuted Jews, Torah-keepers, dissenters, and all who threatened its union with worldly power. In doing so, it frequently denounced in others what it had itself become.

The same danger remains in every age. The spirit described here appears wherever a religious body weaponizes its identity and status against the obedient. It appears when a community insists, "we alone are the true people of God," yet mocks holiness, despises obedience, and smears those who question its traditions. It appears when institutions align themselves with

Caesar—through courts, politics, public defamation, or administrative machinery—to silence whistleblowers, prophets, and the righteous who will not bow. It appears when leaders preach "grace" while shielding abusers, exploiting the flock, and driving out those who call for repentance. The true test is not the label on the building but the moral and spiritual posture within it. Where the humble and obedient are defended, corrected with mercy, and shepherded in truth, there is an assembly of the Lord. Where they are slandered, cast out, and handed over to power, there the work of the Accuser is already underway.

Yet Revelation does not use this phrase only to condemn; it also uses it to comfort. To the assemblies in Smyrna and Philadelphia—small, wounded, poor in the eyes of the world, and slandered by their enemies—Yeshua says that He knows their tribulation and that they are spiritually rich. He promises vindication. In Philadelphia, He declares that those of the synagogue of Satan will one day come and bow down and learn that He has loved His faithful ones. The imagery recalls prophetic promises of reversal, in which those who oppressed Zion are forced to acknowledge the favor of God upon the despised. For those in every generation who find themselves too Hebrew for the church, too devoted to Yeshua for the synagogue, too serious about obedience for the lukewarm, and too serious about mercy for the legalist, these words remain a lifeline. Yeshua not only sees the wounds of the faithful; He names the injustice done to them and reserves vindication for Himself.

Still, the passage also carries a warning for the righteous: **do not become what you suffer under**. Those wounded by corrupt systems are always tempted to mirror the spirit that injured them. Zeal for truth can harden into contempt; defense of Torah can turn into accusation; discernment can decay into a culture of exposure without mercy. The line between an assembly of Messiah and a synagogue of Satan is crossed not only by false doctrine, but by participation in the work of the Accuser. When a community's dominant energy becomes prosecution rather than intercession, slander rather than honest rebuke, humiliation rather than restoration, it has begun to drift toward the wrong side of the courtroom. The true assembly stands with the Advocate, not the prosecutor. It speaks truth plainly, disciplines when necessary, and rejects compromise—but it does so with a heart oriented toward repentance, healing, and fidelity to the Lamb.

In the end, **"synagogue of Satan"** is not a slogan to hurl at enemies but a mirror held up before every religious body that dares claim the Name of God. It asks whether a community is a refuge for those who keep the commandments of God and the faith of Yeshua, or a tribunal that devours them. It exposes the long history of Christendom's hypocrisy, showing how often it played the part of the Accuser while pretending to defend the truth. And it calls the small and faithful assemblies of every age to endure without hatred, to reject both compromise and cruelty, and to leave vindication in the hands of Yeshua. The final question is not merely whether one can identify a synagogue of Satan in the world. The more fearful and searching question is this: when accusation rises, does one stand beside the Accuser, or beside the One who intercedes for the saints?

Ha-Satan in the Hebrew Context

Ha-Satan means **“the adversary”** or **“the accuser,”** not yet the fully developed cosmic rebel of later Christian imagination. The term functions more as a role or office than as a personal name, describing one who opposes, tests, or brings accusation within the divine order. In texts such as **Job** and **Zechariah**, ha-satan appears as a prosecuting figure who challenges human righteousness and exposes what is hidden, operating not as an equal rival to God but under God’s authority. The emphasis is therefore judicial as much as hostile: ha-satan is the one who accuses, resists, and puts loyalty under pressure. This Hebrew backdrop is essential, because it frames satan not first as a horned mythic villain from popular religion, but as the adversarial presence that tests covenant faithfulness and seeks grounds for condemnation.

The Beast Marks in Context

The “mark of the beast” is one of those phrases that got turned into a horror prop in Christian pop culture—chips, barcodes, tattoos—until people forgot what Revelation is actually doing with it. When you slow down and read the three main passages together (Revelation 13:16–18; 14:9–11; 20:4), a clear pattern emerges: the mark is about **allegiance** and **participation**—who you belong to, and what system you lend your strength to.

Revelation 13 shows us the setup. The second beast, the lamb-looking, dragon-speaking power, “causes all, both small and great, rich and poor, free and slave, to receive a mark on their right hand or on their forehead, and that no one may buy or sell except the one who has the mark, the name of the beast, or the number of his name” (13:16–17). Hand and forehead are not random body parts; they are straight out of Torah language. Israel was to bind God’s commandments as a sign on their hand and as frontlets between their eyes (Deut 6:8; 11:18). The hand represents what you *do*; the forehead represents what you *know, think, confess*. In other words, the beast has invented a **counterfeit tefillin**, a rival seal: instead of Torah marking the hand and mind, the empire’s name and number mark them. The mark is not just a “thing you have”; it is a claim over your deeds and your identity.

At the same time, Revelation explicitly ties the mark to **worship** and to the **image of the beast**. The text never talks about people accidentally “getting” the mark like a virus. It always speaks of those who **worship the beast and his image** and **receive the mark** (13:15–17; 14:9–11). Those who refuse the mark are those who refuse to bow to the image, even under threat of death. Later, John sees the martyrs who “had not worshiped the beast or his image, and had not received his mark on their foreheads or on their hands” (20:4). The order matters: first comes idolatrous devotion to the beast-system; the mark is the visible, enforceable sign of that devotion, locking people into its economic and political machinery. It is a **loyalty mark** that divides the world into those who belong to the beast and those who belong to the Lamb.

Economically, the mark functions like a passport into the empire’s marketplace: “no one may buy or sell except the one who has the mark.” In the first-century context of Asia Minor, that would ring loud. These cities were thick with trade guilds, imperial cult, and civic rituals tied to honoring Caesar. Access to commerce and social respect was often bound up with showing public loyalty to Rome and its gods. Revelation is saying what the prophets already said about Babylon: there will be times when faithfulness to God means **economic vulnerability**, being locked out of the normal flow of trade because you refuse to bow. The mark is, in that sense, an **economic sacrament** of the beast—if you want full participation in the system’s buying and selling, you must bear its sign and yield your actions (hand) and convictions (forehead) to its terms.

Spiritually, Revelation 14 intensifies the stakes. An angel proclaims that anyone who worships the beast and his image and receives his mark “shall also drink of the wine of the wrath of God,” and speaks of torment “in the presence of the holy angels and in the presence of the Lamb” for those who bear the mark (14:9–11). Whatever exact shape judgment takes, the point is clear:

there is no neutral way to carry the beast's mark. It is not a small compromise; it is a spiritual treason. In contrast, the next verses describe "the patience of the saints; here are those who keep the commandments of God and the faith of Yeshua" (14:12). Revelation loves this contrast: on one side, those with the beast's mark, bonded to idolatry and empire; on the other, those sealed by God, who cling to Yeshua and walk in Torah. Two marks, two masters, two destinies.

Revelation 20 then shows us the other side of the coin: the beheaded ones, those who refused the mark, come to life and reign with Messiah. They lose their heads in the court of the beast but gain crowns in the court of God. That is the book's unflinching logic: the mark is how the beast sorts the world, rewarding compliance and punishing refusal; but heaven sorts on the opposite principle. Those who "saved their lives" by taking the mark lose them; those who "lost their lives" by refusing the mark find them. The mark therefore is not only a sign on the body but a dividing line in history, separating those who will share the beast's fate from those who will share the Lamb's.

So what is the mark in practical terms? The worst mistake is to reduce it to a **single gadget**: "It's only a microchip," or, "It's only a tattoo," or, "It's only a digital ID." Technology can very easily become the *carrier* of the mark, but the mark itself is deeper. It is when an empire's total system—its worship, its propaganda, its economics, its coercive laws—claims the right to define good and evil for you, and you consent with mind and strength. If a chip or a credential or some future AI-linked ID is ever made the **condition** for economic life precisely by requiring you to confess loyalty to a blasphemous system, then yes, you are looking straight at the mark's embodiment. But you can also bear the mark in seed form long before the tech is fully built: you can let the beast's values mark your work and your thinking, while telling yourself it's all just "normal life."

On the flip side, Revelation sets the mark of the beast over against the **seal of God**. Earlier in the book, the servants of God are sealed on their foreheads (Rev 7:3–4), and in the end, the 144,000 stand with the Lamb having His Father's Name written on their foreheads (14:1). This is the true "tefillin" of the New Covenant: God's Name and Torah inscribed on the mind, His Spirit marking the life. The beast's mark, then, is a **counter-seal**: instead of Yahweh's Name, the beast's name; instead of commandments written on the heart, the laws of Babylon engraved into your instincts; instead of walking in the Spirit, being driven by the spirit of the age. That is why the mark is always about worship: it is not "do you have a symbol," but "whose Name is really written over your decisions, your compromises, your allegiance?"

When you bring this to the present, the picture gets uncomfortable but very clear. We already live in a world where access to buying and selling is increasingly mediated by systems that can track, profile, and exclude. We already live under regimes—political, corporate, cultural—that demand not just compliance but *celebration* of what God calls sin, and threaten social and economic death to those who refuse. The more those structures congeal into a unified, beast-like system that defines humanity, controls trade, and punishes dissent, the more the mark imagery becomes literalized. The danger for believers is not to sit around counting chips and barcodes while *already* letting our hands and foreheads be discipled by Babylon—working

as if money is god, thinking as if empire is ultimate, consuming what the image of the beast feeds us, and calling it normal.

In that sense, the mark of the beast is both future and present. One day it may very well crystallize in a visible, enforceable form—some token or ID that is openly tied to loyalty to a blasphemous world order. But even now, there is a quieter question: whose mark is shaping you? Do your **hands**—your labor, your habits, your economic life—testify that you belong to the Lamb or to the system? Does your **forehead**—your thinking, your identity, your speech—bear the Name of God or the slogans of the age? Revelation's terror language around the mark is not there to make you paranoid about every piece of tech; it is there to make you ruthlessly honest about the cost of belonging to Yeshua in a world that increasingly demands that you kneel to be allowed to live.

And here is the hard mercy at the core of it: Revelation does not offer a third category. There is the mark of the beast or the seal of God; worship of the image or worship of the Lamb; participation in Babylon's trade or willingness to lose for the sake of holiness. The beast uses fear of exclusion and death to capture hearts; the Lamb uses the promise of resurrection and a better kingdom to free them. To a comfortable, compromised Christendom, the mark of the beast is just a spooky end-times detail. To a remnant that knows it might stand outside the gates of the world's markets and temples, it is a sober line in the sand: no matter what the cost, your hand and your forehead belong to Another.

Beast Imagery in Context

“The image of the beast” is Revelation’s way of talking about *visible, animating propaganda* for empire—an idol that doesn’t just sit there, but speaks, commands, and kills. In Revelation 13, the second beast (the land beast / false prophet) deceives the world, urging them to make an **image** of the first beast (the sea beast—imperial power), and then “gives breath” to that image so that it speaks and orders the death of those who refuse to worship. This image stands at the crossroads of worship, politics, and economics: honoring it is tied to allegiance to the beast; refusing it leads to exclusion from buying and selling and, ultimately, to death. The text is deliberately drawing together the language of idols (image), false signs, and state violence to show you not just a statue, but a system of enforced devotion. The “image of the beast” is empire’s face—the representation of power that the world is told to adore.

In the first-century world, this would immediately evoke the **imperial cult** and public images of Caesar. Cities in Asia Minor (the same region as Revelation’s seven assemblies) were full of statues, altars, and temples to the emperor, where people were expected to offer incense and call Caesar “lord” and “savior.” Ancient people knew idols weren’t literally walking around; priests and performers made them “speak” through oracles, ventriloquism, staged wonders, and state liturgies that treated carved images as if the god or emperor were present. Revelation takes that whole apparatus and unmasks it: what the world calls piety, heaven calls worship of the beast. The second beast—looking like a lamb, speaking like a dragon—plays the role of religious propagandist, giving spiritual gloss to imperial power and animating its image with deceptive signs. For the original hearers, “image of the beast” was not a random sci-fi symbol; it was a sharp, dangerous echo of the emperor’s image that everyone was pressured to honor.

Biblically, the word “image” does double duty: it is used both for **idols** and for **human beings as God’s image**. The Torah forbids carved images to represent God, because Israel is meant to be His living image—His character and reign embodied in a people, not in a statue. Revelation flips that logic around: the beastly empire sets up *its* own “image,” a rival representation of authority, and demands that humanity bear *that* image instead through worship, allegiance, and the mark. The image of the beast is thus a parody of the **imago Dei** and a counterfeit of incarnation: instead of the Word becoming flesh, we get empire becoming idol, then being “given breath” by a lying spirit. The point is not that statues suddenly gained a soul, but that a whole system of idolatrous power was being spiritually energized to act with demonic authority, speak to the masses, and enforce conformity. Revelation shows us a false “image” shaping people’s identity, and a false “spirit” animating it.

Historically, interpreters have taken this in several directions. Many early Protestants read the beast as papal / imperial Christendom and the image as its ecclesiastical machinery and state-church systems that mirrored the old Roman empire. Others—especially in futurist streams—expect a literal statue of an end-time Antichrist, physically animated to speak in a rebuilt temple. Modern writers have started to notice how closely Revelation’s language overlaps with technologies that **broadcast**, **simulate presence**, and **enforce**—large-scale media, surveillance, and now AI systems that “speak” and act with a delegated authority. None

of these readings fully exhaust the symbol, because apocalyptic imagery is designed to be *reusable*: it names a pattern that can show up in multiple historical forms. The anchor is still the first-century imperial cult, but from that anchor line the symbol stretches down history wherever the same spiritual structure appears.

If we describe the **pattern** plainly, the image of the beast is what happens when empire builds an idol that functions as its public face, its voice, and its test of loyalty. First, there is a **political power** (the beast from the sea). Then there is a **religious-propaganda power** (the beast from the earth / false prophet) that makes the world construct an image to that power. That image is given "breath": it is made to seem alive, authoritative, irresistible. It speaks—through liturgies, decrees, media, or miracles—and it defines who is inside and who is outside, who may buy and sell and who must be cut off. Finally, it becomes the touchstone for violence: refusal to honor it is framed as treason or blasphemy, deserving of death. This is why Revelation keeps linking the image with the **mark** and with **worship**; they are three aspects of the same reality—an all-encompassing system of allegiance that wants the body (hand), the mind (forehead), and the bowing knee.

In a modern technological world, it is not hard to see how this could incarnate in new ways. We already live in a civilization ruled by **images**: logos, screens, leader-cult brands, ideological symbols that command emotional loyalty and shape identity. We have machines, networks, and algorithms that quite literally "speak," "see," and "judge," often in the name of security, health, or convenience. It is not that AI *is automatically* the image of the beast; it is that AI, mass media, and global platforms are perfectly suited to become the **infrastructure** for such an image—something that stands in for the system, speaks with its authority, profiles dissenters, and enforces participation. When a regime's public image, digital or physical, becomes the unquestionable object of loyalty and the gatekeeper of economic life, we are in Revelation 13 territory, whether or not there is a literal statue in a temple.

This is also where your critique of Christendom and empire-friendly religion locks in. The **second beast** looks "like a lamb" but speaks like a dragon; that is, it wears lamb-language, Christ-language, peace-language, while using its voice to serve the dragon's agenda. That is exactly what happens when churches, theologians, or "prophets" sanctify beastly systems—states that devour the poor, economies that crush the weak, technologies that dehumanize—and present their image as something blessed, sacred, or inevitably good. The image of the beast is not only secular propaganda; it is also **religious branding** that makes the empire's face look like Jesus while it devours like Rome. In that sense, "image of the beast" and "Nicolaitans" and "Jezebel" and "Babylon" are all parts of the same machine: compromise, seduction, and polished idolatry working together to make unfaithfulness feel normal.

So what does faithfulness look like in the shadow of such an image? Revelation's answer is stubbornly simple: there is a people who **refuse to bow**. They may lose their place in the marketplace; they may lose their lives. But they keep the commandments of God and hold the faith of Yeshua, and they overcome "by the blood of the Lamb and by the word of their testimony, not loving their lives even unto death." The image of the beast wants to stamp a **form** onto the human soul—beast-shaped loyalty, beast-shaped desires, beast-shaped fear of

exclusion. The Lamb answers by sealing His own people with His Father’s Name on their foreheads, forming them back into the true image of God. In every age, the practical question under all the symbols is the same: whose image is being formed in you, and to which speaking voice do you bend your knee?

Jezebel and Balaam in Context

In Revelation, “the teaching of Balaam” and the woman called “Jezebel” are twin faces of the same disease: prophetic-looking leadership that leads God’s people into compromise with idolatry and sexual immorality. To Pergamum, Yeshua says there are some who hold to the teaching of Balaam, “who taught Balak to put a stumbling block before the children of Israel, to eat things sacrificed to idols and to commit sexual immorality.” To Thyatira, He says the assembly tolerates “that woman Jezebel, who calls herself a prophetess,” who likewise “teaches and seduces My servants to commit sexual immorality and to eat things sacrificed to idols.” Two cities, two names, one pattern: teachers inside the community who use spiritual language to normalize exactly what Torah and the apostles forbid—mixing with the pagan system and defiling the body that belongs to God.

To understand “the teaching of Balaam,” you have to go back to Numbers. Balaam is hired by Balak to curse Israel, but each time he opens his mouth, blessing comes out instead of curse. Frustrated, he cannot break Israel by direct assault, so he finds another way. Numbers 25 shows the strategy: Moabite and Midianite women invite Israel to their feasts; the men join in sacrifices to Baal of Peor; sexual immorality and idolatry intermingle, and a plague falls on the camp. Later Scripture explicitly says that this was Balaam’s counsel—if you cannot curse them from the outside, corrupt them from the inside by seduction and shared worship. Revelation picks up that exact story: “teaching of Balaam” is not about one obscure sorcerer; it is about a strategy of compromise that turns Israel into its own worst enemy, sanctifying participation in idol feasts and sexual license as if it were harmless. Balaam is the theologian of compromise: “You can stay in covenant and still lay with Moab, feast with Baal, and nothing bad will happen.”

“Jezebel,” in Revelation’s letter to Thyatira, is the same spirit with a different mask. In the Tanakh, Jezebel is the Sidonian princess who marries Ahab, brings Baal and Asherah worship into Israel, kills the prophets of YHWH, and orchestrates Naboth’s judicial murder to seize his vineyard. She is the picture of royal, institutionalized idolatry—Baal altars in the capital, prophets of YHWH hunted, and the king’s throne harnessed to a foreign cult. In Revelation 2, Yeshua uses her name as a title for a woman in Thyatira who “calls herself a prophetess” and is teaching believers that it is acceptable to participate in sexual immorality and eat food sacrificed to idols. Whether her literal name was Jezebel or not hardly matters; the risen Messiah says, “This is Jezebel all over again”—a prophetic voice in the covenant community that uses influence, charisma, and claimed revelation to drag hearts toward the altars of other gods.

The local context of Thyatira makes this even sharper. Thyatira was a trade-guild city: if you were a craftsman, dyer, metalworker, or merchant, your guild was your lifeline—economically, socially, and politically. But guild meetings often involved feasts in honor of patron deities, with meat offered to idols and loosened sexual norms as part of the celebration. To refuse meant risking your livelihood; to participate meant defiling conscience. Into that pressure comes a “prophetess” saying, in effect, “You can go. It’s just meat. It’s just culture. God knows your heart. You don’t have to be so rigid.” Jezebel’s teaching, then, is not just lust; it is **theology that**

makes compromise feel spiritual—a way to stay employed, respected, and "relevant" while blurring the line between the table of the Lord and the table of demons.

Balaam and Jezebel together show us the anatomy of corrupt leadership. Balaam represents the advisor who cannot curse God's people outright, so he counsels subtle assimilation: blend worship, mix feasts, marry into the system; the holiness that makes Israel dangerous will dissolve. Jezebel represents the ruler-prophet combination that institutionalizes that counsel—altars, feasts, prophets, and laws that make idolatry normal and persecution of the faithful respectable. Revelation drags both into the New Covenant era as warnings: the same strategies are alive in the assemblies. In Pergamum, "where Satan's throne is," believers are being taught that attendance at pagan banquets and relaxed sexual ethics are compatible with following Yeshua. In Thyatira, a prophetic figure inside the assembly is preaching the same message under the banner of "deeper things." The names Balaam and Jezebel are not random insults; they are Scripture's way of saying, "We have seen this movie before."

This is why Revelation closely links Balaam, Jezebel, and the Nicolaitans. To Pergamum, Yeshua says they have some who hold the teaching of Balaam and also some who hold the teaching of the Nicolaitans, and He ties both to eating things sacrificed to idols and committing sexual immorality. In Thyatira, Jezebel misleads His servants into the same sins. Balaam is the strategy. Jezebel is the personality. Nicolaitanism is the party line that spreads through the churches. All three agree on one core lie: *that you can serve God while communing freely with the idols and ethics of the empire.* Once that lie is accepted, holiness becomes "legalism," compromise becomes "freedom," and those who resist become the troublemakers instead of the prophets.

When you look at Christendom through this lens, the parallels are uncomfortable. How much preaching today carries the scent of Balaam—teaching believers that deep alliance with the world's economic and moral systems is necessary and even blessed, so long as they "love Jesus in their heart"? How many ministries bear traces of Jezebel—a prophetic style that promises power, influence, and "breakthrough" while quietly normalizing fornication, adultery, pornography, or the blessing of what God calls unclean? How many denominational cultures echo Nicolaitanism—redefining grace as permission, turning the pulpit into a platform for personality cults, and treating anyone who calls for return to God's commands as a dangerous fanatic? The old names are still with us because the old patterns are still with us. Revelation refuses to let us pretend that false teaching is merely an intellectual error; it shows it as seduction that kills.

Yet Yeshua's words are not only denunciation; they are also severe mercy. To Thyatira He says He has given Jezebel time to repent of her immorality and she is unwilling; judgment will fall not only on her but on those who commit adultery with her, unless they repent of her deeds. That line—"her deeds"—is the key. The people who follow Jezebel's teaching are not merely "confused"; they are participating in her works, sharing her bed, her table, her altars. But even here, He distinguishes: "To the rest of you in Thyatira, who do not hold this teaching… I will put on you no other burden." There are always some who do not bow to Baal, who refuse the feast, who keep their garments unstained. Revelation speaks both to the seduced and to the remnant:

to the seduced, a summons to flee the bed of Jezebel and the counsel of Balaam; to the remnant, a promise that their refusal to compromise is seen, honored, and will be rewarded with authority in the age to come.

“Those who overcome” / “He who overcomes”

In Revelation, the phrase “he who overcomes” or “those who overcome” is not a poetic flourish; it is the job description of a real disciple. The book does not recognize a category called “ordinary believers” who simply pray a prayer and wait for heaven. In the messages to the seven assemblies (Revelation 2–3), every letter ends with a promise “to the one who overcomes,” and in the later visions those overcomers are shown as the ones who share the Lamb’s victory (12:11; 21:7). The Greek word is *nikaō*—to conquer, to be victorious. The world, the flesh, and the beast call certain people “losers”: poor, persecuted, excluded, sometimes killed. Heaven calls them “the ones who conquered.” Revelation’s entire pastoral logic rests on this: salvation is a free gift of God’s grace, but the path of that grace in history is walked out by those who overcome, not by those who drift.

The seven assemblies give you a full spectrum of what overcoming actually looks like. In Ephesus, overcoming means holding fast to truth and hating the works of the Nicolaitans, yet returning to first love so that discernment does not turn into coldness. In Smyrna, overcoming is almost painfully simple: “Be faithful unto death, and I will give you the crown of life”; to conquer there means refusing to deny Yeshua under slander, poverty, and prison, even if it ends in martyrdom. In Pergamum, overcoming means refusing the teaching of Balaam and the Nicolaitans—no matter how normal it seems to eat at the feasts of idols—so that loyalty to Yeshua is not sold for social acceptance. In Thyatira, the overcomer is the one who does not follow Jezebel’s seductive “deep things,” but holds fast to what they already have from the Lord until He comes. In Sardis, overcoming means waking up from the coma of reputation—being known as “alive” while being dead—and strengthening what remains instead of living on borrowed glory. In Philadelphia, conquering looks like simply keeping His word and not denying His Name with “little strength,” enduring patiently under pressure. In Laodicea, the overcomer is the one who lets Yeshua in from outside the lukewarm congregation, receives His rebuke, and trades self-satisfied wealth for refined gold and eye salve. In every case, the overcome/overcomer language is not about military triumph; it is about covenant loyalty where compromise would be easier.

The promises attached to overcoming are intensely concrete. To the overcomer, Yeshua promises to eat from the tree of life in the paradise of God, a reversal of Eden’s exile. He promises immunity from the second death, hidden manna, a white stone with a new name, authority over the nations, the morning star, being clothed in white garments, not having one’s name blotted from the book of life, being confessed before the Father and His angels, being made a pillar in the temple of God, bearing the Name of God, the Name of the New Jerusalem, and His own new Name, and finally sitting with Him on His throne as He sat with His Father on His. Those are not vague spiritual metaphors thrown in for color; they are covenant rewards, tied to the story of Scripture from Genesis to the prophets to the Gospels. They answer the losses the assemblies are facing: “You lose your place in the city? You become a pillar in Mine. You lose access to the guild’s table? I feed you hidden manna. You lose rights as citizens of

Rome? You become citizens of the New Jerusalem." Every promise is a counterweight to a specific cost.

When Revelation steps beyond the letters into the cosmic vision, it keeps the same language. In Revelation 12:11, the faithful are described as those who "overcame [the accuser] by the blood of the Lamb and by the word of their testimony, and they did not love their lives unto death." There is the whole theology of overcoming in one sentence. First, they conquer "by the blood of the Lamb"—not by their own heroics, but by the atonement and victory of Yeshua. Second, they conquer "by the word of their testimony"—they actually confess Him publicly, bearing witness even under threat. Third, they conquer because they "do not love their lives unto death"—that is, death is no longer their master; they fear unfaithfulness more than they fear dying. In Revelation 21:7, at the threshold of the New Creation, the Father sums it up: "He who overcomes will inherit these things, and I will be his God and he will be My son." The inheritance of the new heaven and new earth is framed in the language of overcoming; it is not for those who made a truce with the beastly system, but for those who stood with the Lamb against it.

This has sharp implications for how we think about discipleship now. Modern Christianity often sells a kind of "non-overcoming" faith: a ticket to heaven that costs very little in the present, a Jesus who saves us from consequences but not from compromise. Revelation has no category for that. It sees only two marks, two names, two destinies: those marked by the beast, who go along to get along, and those sealed by God, who overcome. To overcome does not mean you never fall; it means that when the pressure comes to bow—economically, socially, morally, spiritually—you cling to Yeshua and obey God rather than men, even if it hurts. It means that when the teaching of Balaam offers you a way to blend in, you choose to be strange. When Jezebel says, "Don't be so rigid, it's just culture," you keep your garments white. When Nicolaitan voices redefine grace as permission, you insist that grace is power to walk in God's ways, not a bandage for constant surrender to sin.

At the same time, Revelation is full of mercy for the battered overcomer. It does not describe flawless champions; it describes people in small, weak, compromised communities who nevertheless hear, repent, and hold fast. The Ephesian believer who has grown cold can return to first love; the Laodicean who has grown lukewarm can open the door when Messiah knocks; the Thyatiran believer trapped in a corrupt system can refuse Jezebel's bed and hold to the truth they already have. Overcoming is not about status; it is about response. The repeated refrain, "He who has an ear, let him hear what the Spirit says to the assemblies," shows that the call to overcome is offered to anyone willing to listen and act. The same Yeshua who warns also stands in the midst of the lampstands, tending them, refusing to abandon even the most compromised assembly without first calling them back.

Viewed from above, "he who overcomes" is simply Revelation's name for the true child of God. Religion asks, "Are you affiliated? Are you attending? Did you pray the right prayer?" Revelation asks, "When the dragon roars and the beast tightens its grip, whose voice do you obey?" The overcoming ones are not the strong by nature; they are the ones who trust the Lamb's blood more than their own record, who love truth more than safety, who would rather be poor with a clean conscience than rich at the cost of bowing to the image. They are the Smyrna-type

believers who embrace suffering without capitulation, the Philadelphia-type believers who keep His word with “little strength,” the scattered remnants in every compromised city who refuse to let their garments be soiled. In the age that is coming, they will not merely survive—they will inherit, judge, and reign. In this age, they walk a narrow path: not perfect, not painless, but set in one direction—toward the King who has already overcome, and who now says to His own, “To the one who overcomes, I will give…”

Babylon the Great, mother of whores

“Babylon the Great, mother of whores” is Revelation’s name for the world’s spiritual capital of infidelity—a city, a system, a civilization that takes everything God made to be holy and rents it out for profit, power, and pleasure.

In Revelation 17 John sees a woman seated on a scarlet beast, covered in blasphemous names, with seven heads and ten horns. She is dressed in purple and scarlet, glittering with gold, precious stones, and pearls, holding a golden cup “full of abominations and the filth of her sexual immorality.” On her forehead a title is written: “MYSTERY, BABYLON THE GREAT, THE MOTHER OF PROSTITUTES AND OF THE ABOMINATIONS OF THE EARTH.” She is drunk with the blood of the saints and the blood of those who bear witness to Yeshua. The angel finally explains, “The woman you saw is the great city that rules over the kings of the earth.” Babylon here is both a woman and a city: a personified metropolis that seduces, intoxicates, and murders, all while looking terribly impressive.

The title itself is built out of the prophets. “Babylon” is already, from Isaiah and Jeremiah onward, the archetype of pagan empire—proud, luxurious, cruel to the nations and to Israel, destined for sudden ruin. And “whoredom” is the prophets’ favorite word for idolatry and covenant unfaithfulness: Jerusalem, Samaria, Tyre, Nineveh, and others are called harlots when they turn to other gods and foreign powers, dressing in finery while betraying their true Husband. Revelation gathers all those old oracles into one concentrated figure: Babylon the Great is the sum-total of every city, church, state, and civilization that has taken its covenant responsibilities and turned them into a career of spiritual prostitution. To call her “mother of whores” is to say she is not just one more unfaithful city; she is the pattern and source of all religious–political systems that sell themselves.

Historically, early believers knew that “Babylon” was a code word. Jewish apocalypses like 4 Ezra and 2 Baruch, written around the same era, use “Babylon” as a cipher for Rome—the empire that, like ancient Babylon, destroyed the Temple and trampled Jerusalem. Revelation itself says the woman sits on “seven mountains,” which many in the first century would hear as a jab at Rome’s seven hills, and calls her “that great city which reigns over the kings of the earth.” So at a first-layer reading, John is absolutely talking about Rome and the imperial world order of his day: a city of power, luxury, trade, and blood. But the symbol grows wider than Rome. Later Jewish and Christian interpreters progressively see Babylon as “Rome and more than Rome”—the entire world-system alienated from God, whatever flag it flies.

Over the centuries, Babylon became a battleground of interpretations. Medieval and Catholic readers often took her as the city of man in Augustine’s sense: the worldly city in contrast with the city of God, present in every age. Reformation writers turned their polemics against Rome itself, branding the papal church as the Whore of Babylon, sometimes in ways that slid into crude caricature and inherited antisemitic patterns: the “other” religion as whore, ours as the pure bride. Modern interpreters scatter her identity across the map: some argue for first-century Jerusalem as the apostate “queen” judged in AD 70, others for a future global capital, others for

“apostate Christendom,” others again for a trans-historical symbol of any empire-city that marries idolatry, commerce, and persecution. In my view, the text itself encourages a layered reading: Babylon is anchored historically in Rome, but she is also a moving mask worn by every empire–religion–economy that fits her profile.

Revelation 18 pulls that profile into painful detail. Babylon is a commercial empire: the merchants of the earth grew rich from her luxury; the kings of the earth committed fornication with her; the shipmasters, seafarers, and traders weep when she falls because “no one buys their cargo anymore.” The cargo list is chilling: gold, silver, jewels, fine linen, cinnamon and incense, wine and oil, livestock—and “bodies and souls of human beings.” The mother of whores is also the mother of markets; her prostitution is not only spiritual but economic. She turns worship into a transaction and human beings into merchandise. She seduces rulers and peoples alike with the promise of wealth and security, and in return she demands their conscience, their worship, and, when necessary, their blood.

The whore imagery is not about sexuality in isolation; it is about **covenant betrayal for hire**. A faithful city is a wife, loyal to her God, guarding justice, protecting the weak. A whore-city will do whatever the powers want so long as she is paid. That is why she is described as “drunk with the blood of the saints”—she has not simply tolerated persecution; she has profited from it. To sleep with Babylon is to agree that your calling, your ethics, your worship, your loyalties are all for sale if the price is high enough. When the kings “commit fornication” with her, they are not merely engaging in private sin; they are entering into political and economic alliances that trample holiness and justice for the sake of gain.

For your line of critique, Babylon the Great is basically Christendom’s dark mirror. Whenever the church stops being the Bride and starts acting like a state religion, broker of power, chaplain to empire, she begins to resemble this woman: robed in splendor, cup in hand, drunk on the blood of prophets and saints. When churches bless wars for the sake of the state, sanctify unjust economies for the sake of tithes, baptize pagan calendars and gods-of-commerce under Christian labels, or persecute those who call for repentance, they are no longer merely “weak” or “confused”; they are walking in Babylon’s footsteps. Babylon is not just over there in the secular world. She moves into the sanctuary whenever covenant identity is used as cover for unfaithfulness and the blood of the faithful is considered an acceptable price for keeping our seat at the tables of kings.

And yet Revelation’s word about Babylon is not “analyze her endlessly”; it is “Come out of her, My people, lest you share in her sins and receive of her plagues.” That line assumes something sobering: God’s people can be found **inside** Babylon—working in her systems, worshiping in her churches, living in her cities, breathing her air. The call is not primarily geographical; it is covenantal. It means disentangling your loyalty, your livelihood, your imagination from a civilization built on idolatry, exploitation, and spiritual adultery. Sometimes that will be literal exile and physical separation; often it will begin as a stubborn inner exodus: refusing to drink her wine, to sell truth for comfort, to trade obedience for access.

In the end, Babylon the Great, mother of whores, is the negative image of the New Jerusalem. One is a city that seduces and devours; the other is a city that descends adorned as a bride. One is dressed in stolen splendor; the other shines with the glory of God. One traffics in bodies and souls; the other heals the nations by the leaves of the tree of life. Revelation presses the choice: be shaped by Babylon and share her sudden ruin, or be shaped by the Lamb and inherit the city whose architect and builder is God. The question beneath all the imagery is simple and severe: in the story you are living, are you courting the favor of Babylon—or learning how to walk out of her gates before they fall?

“beast from the sea” and the “beast from the earth”

In Revelation, the “beast from the sea” and the “beast from the earth” are not random monsters; they are heaven’s way of unmasking how power actually works in the world. The first beast—rising out of the sea in Revelation 13—is empire in its raw, political, military form. The second beast—rising from the earth (or “land”)—is the religious, prophetic, ideological power that makes the first beast look holy, necessary, and inevitable. One devours; the other deceives. One wields the sword; the other wields the sermon and the sign. Together, they form a counterfeit “messiah” system: beast as king, false prophet as priest, dragon as god.

The beast from the sea is shaped directly by Daniel 7. Daniel sees four beasts rising from the turbulent sea—lion, bear, leopard, and a terrifying fourth beast—with ten horns, representing successive empires. John sees one beast from the sea with features of all three animals—like a leopard, feet like a bear, mouth like a lion—and ten horns with diadems. In other words, Revelation compresses Babylon, Persia, Greece, and Rome into one composite monster. This beast is “given power, a throne, and great authority” by the dragon, and the world says, “Who is like the beast, and who can wage war against it?” That is worship language twisted for empire. It is the state turned into a god: military invincibility, political dominance, and blasphemous claims about itself. In the first century, John’s readers would have thought immediately of Rome—Caesar as “lord” and “savior,” Rome as eternal city—but the pattern stretches across history: any empire that claims the right to define good and evil, rule the nations, and demand ultimate loyalty bears this beast’s face.

The beast from the earth is more subtle and, in many ways, more dangerous. He has two horns like a lamb but speaks like a dragon. He looks lamb-like—gentle, religious, messianic, perhaps even “Christ-like”—but the voice that comes out of him is the serpent’s. Later Revelation simply calls him “the false prophet.” His job is to “exercise all the authority of the first beast in its presence” and to “make the earth and its inhabitants worship the first beast.” He performs “great signs,” even calling fire from heaven, mimicking Elijah and the prophets, and uses those signs to convince people to make an image of the beast. Then he gives “breath” to that image so it speaks and orders that those who will not worship it be killed. This is not just a priest; it is propaganda with liturgy, miracle, and theology. The second beast is every priesthood, church, think-tank, media machine, or prophetic movement that uses spiritual language, signs, and moral arguments to sanctify the empire and make its image feel sacred.

Once you see the pairing, Revelation 13 stops being fairy tale and becomes a painfully accurate anatomy of civilization. The sea beast is the **hard power**: armies, courts, laws, police, economic might. The earth beast is the **soft power**: narratives, symbols, religious justifications, celebrity teachers, patriotic liturgies, even pseudo-miracles. The sea beast can crush you; the earth beast can convince you that it would be immoral *not* to be crushed—or that being marked by the system is an act of virtue, love, or “unity.” The first beast says, “Obey, or else.” The second beast says, “Obey, because it’s right, enlightened, compassionate, or even ‘Christian’ to do so.” That is why the second beast handles the **mark of the beast** and the **image of the beast**: he is

the architect of a religious–ideological system in which economic life, social standing, and moral legitimacy depend on honoring the empire's image.

When you lay this over Christendom's history, the indictment bites deep. It is easy to point at pagan Rome as the sea beast; it is harder to admit that much of the institutional church has spent centuries auditioning for the role of the earth beast. Whenever bishops, popes, pastors, or "prophets" wrapped empire in Bible verses, blessed unjust wars in the Name of Christ, baptized pagan festivals and idols into "Christian holidays," or told the poor to accept exploitation as "God's order," they were not merely "making mistakes"; they were speaking dragon words with lamb-like lips. In those moments, the church did not just live under the beast; it became the beast's chaplain, his PR arm. That is the second beast at work: lamb language and dragon speech, Christian wallpaper over Babylonian architecture.

In our era, the same pattern is very much alive, just with more screens and more data. The sea beast looks like globalized political–economic systems: states, banks, corporations, alliances that can sanction, surveil, and shut you out of buying and selling. The earth beast looks like the vast web of narratives and authorities that teach you to trust that system above all: media that disciples your desires, experts and influencers that mock any loyalty to God's commands as backward, religious voices that preach a gospel of self and progress while calling it the kingdom. The "image" of the beast can be broadcast through feeds and platforms; the "breath" given to it can be algorithms and AI that speak and judge with apparent omniscience. None of that technology is evil in itself, but it is perfectly suited to become the theater in which a future beast-system demands outward worship and inward agreement.

Revelation does not give these beasts to us so we can build conspiracy charts; it gives them so we can recognize the **spirit** behind systems and refuse to bow. The answer to the sea beast is not to form our own little empire; it is to walk in the Lamb's way of suffering loyalty, even to the point of death. The answer to the earth beast is not to reject all teaching and authority, but to test every lamb-like voice: does it speak Torah and testify to Yeshua, or does it call evil good in the name of love and unity? In the end, the beasts are destroyed, Babylon falls, and the kingdoms of this world become the kingdom of our Lord and of His Messiah. Until then, the question for every disciple is simple and severe: when beast and false prophet work together—state and religion, empire and theology—whose word will you heed, whose mark will shape your hand and your forehead, and whose image will be formed in you?

The 144,000 and The Sealed

In Revelation, the 144,000 stand as a sign that God has not lost track of a single name in Israel and has not abandoned His covenant with the sons of Jacob. They appear first in Revelation 7, when the four angels are holding back the winds of judgment and another angel cries out that the earth must not be harmed until the servants of God are sealed on their foreheads. John hears the number—144,000 sealed out of every tribe of the sons of Israel, twelve thousand from each tribe—arranged like a military census, an army in formation, a squared and multiplied twelve that speaks of covenant fullness rather than mere arithmetic. This is Israel in battle order, not as a nationalist project, but as a priestly people marked out for God before the storm breaks. Yet immediately after John hears this counted number, he looks and sees something entirely different: a great multitude that no one can number, out of every nation, tribe, people, and tongue, standing before the throne and before the Lamb, clothed in white and holding palm branches. The pattern is deliberate—he hears a numbered remnant of Israel, then sees an unnumbered harvest of nations—showing that the sealing of Israel is not against the nations but for the sake of a greater ingathering. The 144,000 are the covenant core; the great multitude is the fruit that grows out from that root.

When the 144,000 appear again in Revelation 14, the perspective shifts from earth to Zion. Now John sees the Lamb standing on Mount Zion, and with Him the 144,000 having His Father's Name written on their foreheads; they learn a song that no one else can learn, a song of those redeemed from the earth. They are called "firstfruits to God and to the Lamb," a term that carries the weight of Temple language—a consecrated beginning portion that anticipates a larger harvest to follow. They are described as "virgins" who have not defiled themselves with women, not to teach a cult of literal celibacy, but to mark them as covenantally pure, uncompromised by spiritual adultery with idols and empire. In their mouths no lie is found and they are without blemish, which is priestly and sacrificial language rather than mere moralism; they belong wholly to God in truth, not just in name. These details paint them as the faithful remnant of Israel in their highest calling: a holy nation, a kingdom of priests, those who follow the Lamb wherever He goes and who embody what Israel was meant to be and what the assemblies are called to become in Messiah.

The question of whether the 144,000 are "literal Jews" or "symbolic of the whole church" has fueled endless arguments, but Revelation itself does not fit neatly into that binary. On the one hand, the text does explicitly call them "of the tribes of the sons of Israel," and names those tribes, even if in a theologically shaped list; it does not erase Israel into a vague spiritual category. On the other hand, the very number—144,000, that is 12 × 12 × 1000—is clearly stylized, the mathematics of fullness, order, and squared holiness rather than a raw census total. The hear/see pattern also matters: John hears the number of the sealed from Israel, then sees the innumerable multitude from all nations; elsewhere in the book he hears "Lion of Judah" and then sees a slaughtered Lamb, showing that hearing and seeing often give two angles on the same mystery. The cleanest way to hold this is that the 144,000 represent faithful, overcoming Israel in remnant form—the covenant root standing in its destiny—while the great

multitude shows the nations grafted into that story without replacing it. God remains faithful to Israel, and through that faithfulness He gathers the nations, just as the prophets promised.

The sealing of the 144,000 is also Revelation's deliberate counter-image to the mark of the beast. Where the beast brands foreheads and hands with his name and number, God seals the foreheads of His servants with His own Name and the Name of the Lamb's Father; where the beast's mark grants access to a corrupt marketplace, God's seal grants standing in a kingdom that cannot be shaken. This imagery reaches back into Torah, where Israel is commanded to bind God's words as a sign on the hand and as frontlets between the eyes, and where the high priest bears "HOLY TO YHWH" engraved on a plate upon his forehead. The question, in Revelation, is not finally "Will you take some future gadget into your skin?" but "Whose inscription is written on your inner life—whose words govern your actions, whose Name defines your identity?" The 144,000 are those who, in the final pressure, are found already carrying God's seal, not the beast's counterfeit; they are not simply people who resisted a last-minute decree, but people whose minds and deeds have long been shaped by the covenant God rather than by Babylon's liturgy.

For believers today, especially those who see themselves walking an apostolic, Torah-shaped path in Yeshua, the 144,000 are both specific and exemplary. Specifically, they testify that God has a remnant from literal Israel who will stand with the Lamb at the end, pure, truthful, and sealed—He has not discarded the sons of Jacob, even when much of Christendom has treated Israel as obsolete. Exemplarily, they model what it means for any disciple, Jew or Gentile, to belong to the Lamb in a beast-shaped world: to be firstfruits rather than mere consumers, to keep themselves from spiritual adultery, to let no lie of the dragon make its home in their mouth, and to follow Yeshua wherever He leads, even when that road leaves the main highways of religious respectability. You do not need to claim, "I am one of the 144,000," as a badge of elitism; you need to ask whether your forehead and your hand bear the imprint of the same faithfulness.

In the wider drama of Revelation, the 144,000 stand as an answer to two great lies: the dragon's whisper that God has forgotten Israel, and Christendom's arrogance that it can float above the Hebrew root that bears it. Against both, the vision of the sealed remnant declares that God's promises are not broken, His tribes are not lost to His memory, and His covenant is not erased from the end of the story. Around that remnant there stands a sea of nations, washed in the blood of the Lamb, coming out of great tribulation, learning a song that began in Israel's psalms and is fulfilled in the Lamb's victory. Babylon counts bodies as cargo and souls as merchandise; the beast counts people as units to be marked and controlled; but the One who seals the 144,000 counts His own with a different arithmetic, one in which every name is known, every tribe is remembered, and the firstfruits stand as a pledge that the full harvest, from Israel and the nations together, will one day stand on Zion in a kingdom that does not pass away.

The Great Multitude

The “great multitude” in Revelation is the moment the camera pulls back and you finally see what God has been doing with history the whole time.

John first hears a number: 144,000 sealed out of the tribes of Israel, lined up like an army in covenant formation. Then he looks, and what he *sees* is something far larger and wilder: “a great multitude that no one could number, from every nation, tribe, people, and tongue, standing before the throne and before the Lamb, clothed in white robes, and holding palm branches in their hands” (Rev 7:9–10). The contrast is intentional. The counted remnant of Israel is the covenant root; the uncountable multitude is the harvest that has grown out from that root into all the earth. It is as if heaven is saying, “Yes, I remember every tribe of Jacob by name—and through that faithfulness, I have gathered a family so large no man can count it.”

This multitude is not the comfortable religious middle; it is explicitly described as those “coming out of the great tribulation, who have washed their robes and made them white in the blood of the Lamb” (7:14). They are not clean because they avoided trouble, but because they went through it clinging to Yeshua. Their white robes are not the result of moral superiority but of a violent kind of grace: garments once soiled by sin and compromise, now bleached in sacrificial blood. The palm branches in their hands echo Sukkot and the entry of Yeshua into Jerusalem—festival and kingship imagery; this is a pilgrim people who have reached the true Temple, celebrating the true King. They cry out with a loud voice, “Salvation belongs to our God who sits on the throne, and to the Lamb,” which is their way of saying, “We did not save ourselves; we were delivered.”

The identity of this multitude cuts straight through sectarian pride. It is “from every nation, tribe, people, and tongue”—which means no single ethnicity, denomination, or movement can claim them as its own trophy. They are *post*-Babylon: Babel scattered the nations by language; here the Spirit gathers them, not by erasing languages and cultures, but by uniting them around the throne and the Lamb. They are not a generic “spiritual crowd”; they are the fulfilment of the promise to Abraham: “in your seed all the nations of the earth shall be blessed.” The scene in Revelation 7 is Abraham’s promise finally fully visible—Israel sealed, nations streaming in, all of them centered on the Lamb who stands where Isaac should have died.

Their future is described in homely, tender promises that answer real wounds: “They shall hunger no more, neither thirst any more; the sun shall not strike them, nor any scorching heat… God will wipe away every tear from their eyes” (7:16–17). That tells you what kind of life they came from: famine, thirst, exposure, tears. This is not a crowd of people who had an easy run and then a religious afterparty; this is a company of the battered and the faithful. The Lamb “will shepherd them and lead them to fountains of living waters.” The One who was slain turns out to be their Shepherd; the Victim is the King; the Crucified is the Guide into the new creation. It is a deliberate inversion of empire’s story, where the mighty devour the weak. In this multitude, the weak who clung to the slain Lamb are enthroned as honored guests.

When you set the great multitude beside the 144,000, a crucial balance appears. On one side, God's faithfulness to Israel—He names tribes, He seals a remnant, He counts. On the other, God's mercy to the nations—He gathers a crowd so vast no human census can contain it. That means you cannot preach a theology that erases Israel, and you cannot preach a tribalism that shuts out the nations. It also quietly rebukes the small box of "Christendom": the great multitude is not "our denomination," "our country," or "our brand." It includes persecuted believers from forgotten corners, Torah-keeping Jews and ex-idolators from the nations, ancient martyrs and last-minute repenters, all washed in the same blood. Any system that tells you only your little slice is the "real church" simply hasn't looked long enough at this crowd.

Practically, the great multitude keeps you honest about what success looks like. In Babylon's eyes, many of these people were nobodies—poor, imprisoned, marginalized, killed. In church marketing eyes, they are not "target demographics." Yet they are the ones who fill heaven's horizon. Revelation will not let you measure the kingdom by visible influence, budgets, or production values. It measures by this: did you wash your robe in the Lamb's blood? Did you endure? Did you come out of tribulation clinging to Him rather than selling your soul for comfort? Those who do, from every corner of the earth, find themselves standing in this multitude, their tongues and histories and scars still their own, but their worship unified.

So when you think of the great multitude, don't picture a vague "heaven crowd." Picture a sea of faces the dragon tried to erase and failed; people who refused the mark, refused the image, refused Balaam's counsel and Jezebel's bed, sometimes weakly, sometimes trembling, but still clinging to the Name. Picture Israelites and nations together, finally arranged not by the lines drawn on maps or by church institutions, but by the simple fact that their robes are wet with the same Lamb's blood. That is where Revelation wants your imagination to land: not on how small you feel now, but on the reality that the story ends with a multitude no man can count, and with a God who knew the name of every single one.

The Second Death and The Lake of Fire

Revelation uses the phrases “the second death” and “the lake of fire” to describe the final, irreversible judgment that comes *after* all other deaths, tribunals, and prisons have done their work. When John sees the great white throne in Revelation 20, the dead are raised and judged “according to their works,” and then, in a chilling turn, “death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. And if anyone’s name was not found written in the book of life, he was thrown into the lake of fire” (Rev 20:14–15). Here the imagery dovetails: the lake of fire *is* the second death. The first death is the one every mortal knows—body and soul parted, body to the grave, soul in Sheol/Hades. The second death is not more of the same; it is the ultimate end of everything that stands against God, when even “death and Hades” themselves—personified as powers—are thrown into the fire and abolished.

In Revelation 21:8 the picture becomes personal and moral: after the New Jerusalem is shown, shining with glory, a voice identifies those who will not enter it but will instead “have their part in the lake which burns with fire and sulfur, which is the second death.” That list is not random: the cowardly (too afraid to overcome), the unbelieving, the abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars. These are not people who merely made mistakes; they are people whose settled way of life is opposed to the God who now dwells in righteousness with His people. Their “part” is in the lake—not as honored heirs, but as those who share the fate of death, Hades, the beast, and the false prophet.

How to understand this “second death” has been debated fiercely. Many in the classical tradition see it as conscious, unending torment—“eternal suffering in the lake of fire,” a state of everlasting separation and anguish. Others—annihilationists and conditional immortality folks—argue that the very word “death” should mean what it says: the second death is final extinction, the complete destruction of the wicked, with the lake of fire as a symbol of irreversible loss rather than eternal conscious torment. Still others try to frame it as an eternal continuation of the soul’s chosen separation from God, the amplified culmination of the hell people have already begun to live when they cling to hatred, violence, and idolatry. What is not in question in the text itself is that this state is **final** and **tragic**: there is no hint of a “third resurrection” after the second death, no key mentioned that opens this particular prison, no road back narrated from the lake where death itself is abolished.

Symbolically, the lake of fire gathers up all the Bible’s fire-language—Sodom, the valley of Hinnom, consuming fire, refining fire—and concentrates it into one last image: everything that does not belong in the new creation is thrown into a furnace that leaves nothing dangerous standing. It is striking that abstract powers are thrown in: death, Hades, the beast, the false prophet, Satan. These are not merely individuals but structures and powers that have warped God’s world. That tells you something: this is not a petty torture chamber; this is the final incinerator of all that makes creation unsafe. Whatever happens to persons there, the point is that evil no longer goes anywhere afterwards. It does not recycle. It does not regroup. It does not haunt the edges of the new earth. The second death is the last place where evil can still be said to “exist” at all, and when God is done, even death itself is no more.

Pastorally, the “second death” is Revelation’s way of saying: you do not get to treat this age as a rehearsal you can always walk offstage from. There *is* a line beyond which the trajectory of a life becomes its destiny. There are only two ends set before humanity in these visions: inheritance of the new heaven and new earth—“He who overcomes will inherit these things, and I will be his God and he will be My son”—or inheritance of the lake that burns, the second death. (Rev 21:7–8). Yeshua’s people are promised that the second death “has no power” over them (Rev 2:11; 20:6), not because they are intrinsically better, but because their names are written in the Lamb’s book of life, their robes washed in His blood.

The lake of fire is not a medieval torture dungeon run by demons; it is the place where demons, death, and all those who cling to them are thrown. It is not a purgatorial spa to improve people; Revelation never uses it that way. It is not a joke, and it is not a threat God delights in. It is the necessary, terrible boundary of the new creation: a world without Babylon, without beast, without false prophet, without abusers, without liars, without the cowardly systems that sell out the righteous. The “second death” means there is a kind of existence that will never cross the threshold into that world. And the gospel, in that light, is not the sales pitch of a frightened religion; it is the urgent invitation of a God who would rather write your name in the book of life than see you sink with the things He must finally burn away.

New Heaven and New Earth

Revelation's vision of a **new heaven and new earth** and the **New Jerusalem** is not an escape from creation, but creation healed, reordered, and filled with the Presence long promised yet never fully unveiled. After the beast, the false prophet, Babylon, death, and Hades are judged and cast into the lake of fire, John declares, "I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more." This is not the abandonment of the world, but its renewal through judgment. The old order, burdened by curse, decay, rebellion, and empire, gives way to a creation made new in quality. What is passing away is not materiality itself, but the corrupted order that has held creation in bondage. Revelation does not end with the erasure of the earth, but with its restoration.

At the center of that restored creation is not a vague celestial realm, but a city: **"the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband."** The direction matters. Scripture does not end with humanity escaping upward into a disembodied heaven. It ends with the dwelling of God descending to earth. Then the loud voice from the throne announces the fulfillment of the oldest covenant promise: **"Behold, the tabernacle of God is with men, and He will dwell with them."** They will be His peoples, and God Himself will be with them as their God. In that world, tears are wiped away, death is no more, mourning and pain have passed, and the One seated on the throne declares, **"Behold, I am making all things new."** The New Jerusalem is therefore both place and people: a city with gates, foundations, and streets, and at the same time the bride, the redeemed community brought at last into covenant fullness.

John's description of the city gathers together temple, bride, and Eden into one final vision. Its dimensions form a perfect cube, recalling the Holy of Holies, yet now expanded to cosmic scale, as though the innermost sanctuary has filled the world. Its gates bear the names of the twelve tribes of Israel, and its foundations bear the names of the twelve apostles of the Lamb. There is no erasure here, no replacement, no severing of root from branch. The city is built upon the fullness of God's covenant story. There is no temple building within it, because **the Lord God Almighty and the Lamb are its temple**. There is no need of sun or moon, because **the glory of God gives it light, and the Lamb is its lamp**. Here the Presence once mediated through sanctuary, sacrifice, and symbol fills the whole order directly. The nations walk by that light, and the kings of the earth bring their glory into the city—not as conquerors, but as peoples whose honor has been purified of idolatry and rebellion.

The city's gates are never shut. Nothing unclean enters it, nor anyone who practices falsehood or abomination, but only those written in the Lamb's book of life. This is not narrowness for its own sake. It is the final protection of a world in which corruption is no longer permitted to spread. Revelation's holiness is never sterile; it is medicinal. The purpose of judgment is not simply to exclude, but to secure forever a realm in which righteousness is no longer threatened by the old contagion. The openness of the gates and the purity of the city belong together.

Peace is so complete that the gates need not close, and holiness is so complete that no defilement remains to enter.

At the center of the city flows **the river of the water of life**, clear as crystal, proceeding from the throne of God and of the Lamb. On either side stands the **tree of life**, bearing twelve kinds of fruit and yielding its fruit each month, while its leaves are **for the healing of the nations**. Here Eden is not merely restored, but fulfilled. The tree once barred to fallen humanity now stands openly in the midst of the city. The river promised in Ezekiel and Zechariah now flows without obstruction. The curse is explicitly ended. The nations are not merely conquered; they are healed. Their wounds, inflicted by rebellion, empire, violence, and false worship, are answered by the life that flows from the throne itself. The servants of God see His face, His Name is on their foreheads, and they reign forever. This is the final reversal of the beast's world. Instead of the mark of empire, the faithful bear the Name of God. Instead of darkness, they live in unending light. Instead of slavery to death, they reign in life before the throne.

This also means the new creation should not be imagined as a frozen or flattened world, as though perfection were the same thing as lifelessness. Nations still exist, kings still bring their glory, the tree still bears fruit in monthly rhythm, and the language of healing suggests a creation that is alive, ordered, and full. Yet this is not the survival of sin in a gentler form. Revelation gives no picture of continuing rebellion, corruption, or damning disorder within the city. What remains is creaturely life without curse, finitude without defilement, and fullness without harm. If there is still learning, movement, rhythm, or the small limitations proper to created beings, none of it belongs to the old realm of sin, death, or estrangement. The new creation is not morally broken but fully healed.

Against the thin afterlife imagery of popular religion, this vision is fiercely concrete. It is a city, not a cloud; a renewed earth, not a vapor; a world with nations, kings, beauty, fruitfulness, worship, and reign. Revelation's ending is not disembodied survival, but restored creation under the direct rule of God and the Lamb. It is also profoundly moral. Those who cling to lies, idolatry, cowardice, sorcery, and murder have no inheritance there, not because God is petty, but because the new creation cannot harbor the old corruption without ceasing to be new. The lake of fire stands as the necessary counterpart to the New Jerusalem: the old order is judged so that the healed order may remain unthreatened forever.

This vision also destroys both spiritualized antisemitism and triumphalist church nationalism. The city is called **Jerusalem**, not Rome, not Christendom, not any imperial substitute. Its gates are tribal, its foundations apostolic. The end of the story honors the whole covenant structure through which God has worked in history. The nations are not erased, Israel is not discarded, and embodied life is not replaced with a weightless eternity in the clouds. Revelation ends with reconciliation, not abandonment: heaven and earth joined, God and humanity dwelling together, the Lamb and His bride united. The final question the vision presses upon the reader is therefore simple and searching: whether one is learning even now to live according to the light of that city—its truth, its holiness, its worship, its justice—or whether one is still investing heart and loyalty in Babylon, whose fall the book has already announced.

The Two Witnesses

The two witnesses in Revelation are like a brief flash of Old Testament prophet-fire dropped right into the middle of the beast and Babylon storyline—a reminder that God does not leave the world, or His people, without testimony, even when the temple is trampled and the nations rage.

Revelation 11 drops them into a strange scene. John is told to measure the temple of God, the altar, and those who worship there, but to leave out the outer court, which is given to the nations to trample for forty-two months. In that same period, 1,260 days, clothed in sackcloth, “I will give power to my two witnesses, and they will prophesy,” says the Lord. They are introduced as “the two olive trees and the two lampstands standing before the Lord of the earth,” language straight out of Zechariah 4, where Joshua the high priest and Zerubbabel the governor are called the two olive trees whose oil feeds the lampstand of God’s presence. There, they represent priest and king, anointed offices that keep the light burning in a dark time. In Revelation, that imagery is picked up and intensified: these witnesses are like a mobile holy-of-holies lampstand-structure in the middle of a world turned beastly.

Their description is deliberately Mosaic and Elijah-like. Fire goes out of their mouth to devour their enemies, echoing Elijah calling down fire from heaven. They have power to shut the sky so that no rain falls during the days of their prophecy, again Elijah over Ahab. They also have authority over waters to turn them into blood and to strike the earth with every plague as often as they wish—clearly Moses and the plagues of Egypt. In other words, they are not just “two guys who do tricks”; they embody the Law and the Prophets, the two great witnesses God has always sent to Israel and the nations. They speak for Torah and for the prophetic call to repentance; they carry the authority of both. Their sackcloth marks them as mourners and penitential preachers, not celebrities. They stand in the world the way Moses stood in Pharaoh’s court and Elijah stood on Carmel: confrontational, miraculous, unbought.

The story takes a brutal turn when they “finish their testimony.” At that point, “the beast that ascends out of the abyss” makes war against them, overcomes them, and kills them. Their bodies lie in the street of “the great city,” spiritually called Sodom and Egypt, “where also their Lord was crucified.” That city is Jerusalem in geography, but spiritually it has become every oppressive city—Sodom in its moral rot, Egypt in its oppression, Babylon in its arrogance. The peoples, tribes, tongues, and nations gaze at their corpses and refuse to let them be buried; those who dwell on the earth rejoice, sending gifts to one another, because these two prophets “tormented those who dwell on the earth.” It is a grim parody of a feast day—Antichristmas: celebrating the silencing of the prophets. That detail tells you something crucial: the world hates them not because they were obscure, but because they were effective. Their presence tormented consciences, exposed idols, and interrupted commerce and comfort.

After three and a half days—again echoing Yeshua’s own death and resurrection—the breath of life from God enters them, they stand on their feet, and great fear falls on those watching. A loud voice from heaven calls, “Come up here,” and they ascend in a cloud while their enemies look on. At that hour, a great earthquake strikes; a tenth of the city falls, seven thousand people

are killed, and the rest are terrified and give glory to the God of heaven. In a book full of judgments the nations harden themselves against, this is one of the only moments where fear turns into some kind of acknowledgment of God. The pattern is unmistakable: faithful witness → violent rejection → apparent defeat → vindication and exaltation → shockwaves in the city. The two witnesses are a miniature replay of the story of the Messiah and, by extension, of the faithful assemblies.

Who, then, are they? The church has proposed almost every option: literal future prophets in Jerusalem; Moses and Elijah returned; Enoch and Elijah as the two who never died; a symbol of Jewish and Gentile believers together; the Law and the Prophets; the witnessing church as a whole; a remnant of Israel and a remnant from the nations. Revelation itself enjoys layered symbols, and this one is no exception. The text calls them “two olive trees and two lampstands.” Lampstands earlier in Revelation are assemblies, churches. Olive trees in Zechariah are the anointed priest and king. Their miracles echo Moses and Elijah. They witness in Jerusalem, but their impact is global. If we hold all that together, the cleanest way to see them is not as vague “church” or as disembodied “Old Testament,” but as the concentrated form of God’s covenant testimony in the last stretch of history: Torah and Prophets, priestly and royal anointing, Jewish root and apostolic lampstand, all focused into an embodied, public, prophetic presence that the beast cannot tolerate.

In practice, that means two things. First, it means God will not let the beast’s story be the only story. Even while the outer court is trampled and the nations rage, there is still measured worship, still altar, still witnesses. The beast system is not allowed to declare reality uncontested; there are two standing in front of “the Lord of the earth” who speak, act, and refuse to move. Second, it means that faithful witness is costly. The pattern is not “witness until you gain influence and set up a Christian empire.” It is “witness until you get killed, then trust God to vindicate you beyond death.” The two witnesses do not win by seizing control of the city; they win by finishing their testimony, accepting martyrdom, and being raised and taken up by the One whose own path they are walking.

The Dragon

Revelation pulls the curtain back in chapter 12 and reveals the force behind every beast, every Babylon, and every false prophet: the dragon. He is not left vague. John names him with brutal clarity: **“that ancient serpent, who is called the devil and Satan, the deceiver of the whole world.”** Here the symbols converge. A great red dragon stands before a woman in labor, waiting to devour her child the moment He is born. The child is destined to rule the nations with a rod of iron; the woman is clothed with the sun, the moon beneath her feet, and a crown of twelve stars. In one image, Revelation places Israel, the Messiah, and the Adversary before the reader. The dragon’s purpose is plain: to destroy the promised Son and sever the covenant line before the Kingdom can stand.

Yet he fails. The child is caught up to God and to His throne, beyond the reach of the serpent’s violence. Denied the Son, the dragon turns upon the woman, and when even she is preserved, he goes to war with **“the rest of her offspring, those who keep the commandments of God and hold to the testimony of Yeshua.”** That line identifies the people he hates most. Not generic religion, not compliant institutions, but those who remain faithful both to God’s commandments and to Yeshua’s testimony. The woman is given the wings of a great eagle and carried into the wilderness, echoing Israel’s exodus, where she is sustained and protected by God. The dragon rages because he cannot stop the plan. The Messiah is enthroned, the covenant woman is preserved, and the remnant still lives. His war therefore becomes a prolonged campaign of accusation, deception, and persecution against the saints.

The center of Revelation 12 shows what this conflict looks like in heaven itself. There is war in heaven: Michael and his angels fight against the dragon and his angels, and the dragon loses his place. Then a voice interprets the scene: **“Now has come the salvation and the power and the kingdom of our God and the authority of His Messiah, for the accuser of our brothers has been cast down, he who accused them before our God day and night.”** This is the key to the dragon’s identity. Revelation emphasizes not first his power, but his role as **the accuser**. He is the prosecuting voice that presses charges against the people of God without rest. His fall from heaven is therefore judicial before it is theatrical. He is cast down because the Lamb’s victory has stripped the accuser of his standing. The war is not the near-triumph of a rival god. It is the expulsion of the prosecutor from the heavenly court.

That is why the saints’ victory is expressed in such precise terms: **“They overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives unto death.”** This is the answer to the dragon’s strategy. The blood of the Lamb answers the charge brought against them. The word of their testimony refuses partnership with the lie. Their willingness to suffer rather than betray the truth destroys the dragon’s favorite weapon, which is the fear of death. He rules by accusation and intimidation. He says the faithful are guilty, unclean, dangerous, and worthy of silence. Yet when believers cling to the Lamb, speak truth openly, and refuse to preserve themselves at the cost of obedience, his accusations lose their

power, even if his violence remains real. This is the spiritual backbone of Revelation: overcoming is not spectacle, but faithfulness.

From this point onward, the dragon works chiefly through proxies. He gives power, throne, and authority to the beast from the sea, and the beast from the earth serves as the lying voice that glorifies that power before men. Here Revelation presents its dark counterfeit: dragon, beast, and false prophet—a parody of divine order, a false kingdom sustained by coercion, deception, and blasphemy. The dragon rarely appears without a mask. He hides in empire, in corrupt religion, in false prophecy, in economic domination, and in every structure that demands loyalty at the price of truth. If he can turn a synagogue into a place of accusation, he will. If he can turn a church into a servant of empire, he will. If he can persuade prophets to sanctify compromise, he will. His purpose remains the same: devour the promise, persecute the faithful, and drown the remnant in falsehood.

This is why Revelation ties him so closely to deception. The dragon casts water from his mouth like a river to sweep the woman away—a vivid image of destructive speech, false narratives, corrupt doctrine, and the propaganda of empire. He is the deceiver of the whole world, and his kingdom advances through counterfeit vision. If he can cause men to see the beast as savior, Babylon as normal, compromise as grace, and false prophecy as spiritual depth, he does not need to roar. He needs only agreement. His battlefield is therefore not limited to persecution; it includes perception itself. Revelation repeatedly warns that the powers of darkness do not merely attack bodies. They seek to reshape what men call good, true, and holy.

And when deception fails, the dragon turns openly murderous. He stands behind emperors and mobs, behind tribunals and inquisitions, behind every system that punishes covenant faithfulness as though it were a crime. Whenever religious or political powers crush those who keep the commandments of God and hold the testimony of Yeshua, the dragon is speaking through human mouths. This is why Revelation treats Babylon and the synagogue of Satan with such severity. They are not condemned merely for institutional failure, but because they have become instruments of accusation, betrayal, and bloodshed in the service of the serpent.

Yet for all his fury, the dragon is bounded. Revelation makes this plain again and again. He is cast down, not enthroned. He rages because he knows his time is short. His beasts are granted authority only for a measured span. At last he is bound, cast into the abyss, and finally thrown into the lake of fire. He is not an equal opposite to God, nor an independent sovereign standing across from heaven. He is a defeated adversary operating within a limited time and under an unbreakable sentence. His power is terrible enough to wound, deceive, and kill, but never enough to overturn the throne.

For those calling others out of Christendom’s compromise into Torah-rooted faithfulness to Yeshua, the dragon must be recognized beneath every costume. Whenever the assembly becomes an accuser instead of an intercessor, his voice is near. Whenever religious leaders ally themselves with empire against the faithful, his work is being done. Whenever theology is bent to make sin feel safe and obedience feel extreme, his deception is already at work. Revelation does not ask the faithful to obsess over him. It teaches them to discern him, refuse his speech,

and overcome his systems. The weapons remain the same: the blood of the Lamb, the word of faithful testimony, and a life that values obedience above self-preservation. With these, the saints do not merely survive the dragon’s rage. They expose it, endure it, and outlast it.

The Woman Clothed With the Sun, the moon, and the twelve stars; and the Male Child

The woman clothed with the sun and the male child in Revelation 12 present the heart of the book's story in symbolic form: Israel, the Messiah, and the war that surrounds them. John sees "a great sign" in heaven: a woman clothed with the sun, with the moon under her feet and a crown of twelve stars upon her head, crying out in labor and in pain to give birth (Rev. 12:1–2). The imagery is deliberate, echoing Joseph's dream in Genesis 37, where the sun, moon, and stars signify the family of Israel. The woman is therefore not the church replacing Israel, but Israel in her covenant calling—the people through whom the promises to Abraham, Isaac, Jacob, David, and the prophets are carried forward. She is also Zion as the prophets portray her: a woman in travail, awaiting the birth of the promised ruler. Revelation gathers these strands into a single radiant figure: the covenant people crowned in tribal fullness, standing within the light of God's ordering of time and history, about to bring forth the One toward whom the whole story has been moving.

Before the woman stands a great red dragon, poised to devour her child as soon as He is born. The child is described as "a male, who is to rule all the nations with a rod of iron," drawing directly from Psalm 2 and identifying Him unmistakably as the Messianic king (Rev. 12:5). This is Yeshua, born from Israel and destined to rule the nations. The dragon's posture recalls earlier patterns in Israel's history: Pharaoh seeking to destroy Hebrew sons, Herod murdering the children of Bethlehem, empire always trying to strangle the promise before it can stand. Yet the child is "caught up to God and to His throne," compressing His earthly mission into its decisive end—vindication, exaltation, and enthronement. The point is not to retell every stage of His life, but to show that the dragon failed. The Son has reached the throne. The ruler born from Israel now reigns beyond the reach of the serpent's violence.

The vision then turns to the woman herself. She flees into the wilderness, to a place prepared by God, where she is nourished and preserved. The imagery is deeply exodus-shaped. Just as Israel was brought into the wilderness and sustained there by the God who bore her on eagles' wings, so here the woman is protected in a place of testing and preservation. She is later given "the two wings of a great eagle" to escape the serpent's pursuit and is kept for "a time, times, and half a time," Daniel's language for a limited season of tribulation (Rev. 12:14). The serpent casts out water like a river to sweep her away, but the earth itself helps her by swallowing the flood. Revelation here portrays the covenant people not as abandoned, but as pursued and yet preserved. The wilderness is not a sign of rejection. It is the place where God sustains what the dragon cannot destroy.

When the dragon fails to destroy the woman, his rage turns toward "the rest of her offspring, those who keep the commandments of God and hold to the testimony of Yeshua" (Rev. 12:17). That line is one of the most important in the chapter. It binds together faithful Israel and the faithful disciples of Yeshua within one family. The dragon does not pursue two separate peoples with two unrelated destinies. He pursues the woman and then her offspring—those marked by

obedience to God and loyalty to Yeshua. Revelation's symbolism therefore refuses the idea that the Messiah's followers form a detached or rival people set against Israel. They are described as her children. The covenant story has not been replaced; it has borne fruit.

This vision answers several errors at once. It opposes the notion that the church is a new Gentile entity severed from Israel, because the Messiah Himself comes from the woman, and those who belong to Him are still called her offspring. It also opposes the claim that God has cast off Israel, because the woman is not abandoned to the dragon but preserved in the wilderness by divine care. Revelation presents the conflict of the age as a struggle centered on the covenant people, their Messiah, and all who remain faithful to God's commandments and to the testimony of Yeshua. The dragon's hatred is not vague. It is directed first at the Messianic Son, then at the woman who bore Him, and then at every child born from that same covenant story.

The woman also gestures beyond the immediate vision toward the consummation still to come. She is Israel in travail here; later the people of God appear as the bride-city, the New Jerusalem, descending adorned for her husband. The male child is the enthroned ruler here; later He appears as the Lamb at the center of the city, with the Name of His Father upon His people. Between those two visions stretches the present age: the time in which the dragon still rages on earth, though he has already failed to devour the Son and has already lost his standing in heaven. To read this chapter rightly is to see oneself not as a rootless religious consumer, but as one of the woman's offspring—called to covenant faithfulness, guarded by God in the wilderness, and bearing witness to the enthroned Messiah while the dragon spends his final fury on those he can no longer ultimately destroy.

The War in Heaven

The interpreting voice in heaven gives the meaning of the scene: “Now has come the salvation and the power and the kingdom of our God, and the authority of His Messiah, for the accuser of our brothers has been cast down, he who accused them before our God day and night.” That is the center of the passage. Satan is revealed here above all as the accuser—the prosecuting voice that stands against the faithful and presses the case for their condemnation. Yet this must be stated with care. Revelation does not require the reader to imagine that a mere human death, by its own power, purchases forgiveness from God, as though one man could independently remove the guilt of others from the divine court. In the Hebrew understanding, forgiveness belongs to Elohim alone. No mere man can pardon sin before Heaven, because sin is finally against God, and only God can cleanse what is owed in His court.

For that reason, the victory of the Lamb must not be reduced to the idea that a human being dies and thereby becomes, by his own power, the source of forgiveness. The point is deeper and more covenantal. The Lamb’s blood is powerful not because human blood has magical legal value, nor because God can be compelled by the death of a man, but because the Lamb is the faithful and vindicated Messiah through whom God Himself acts. His blood is the witness of perfect obedience, covenant loyalty, and faithful suffering unto death. It is the visible sign that the Messiah did not break under accusation, threat, or violence. God vindicates that obedience, exalts the Lamb, and on that basis strips the accuser of his standing. The power remains God’s; the forgiveness remains God’s; the vindication remains God’s. The Lamb’s blood is the appointed covenantal means by which that divine victory is revealed.

This is why Revelation immediately joins heaven’s war to the endurance of the saints: “They overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives unto death.” The blood of the Lamb should therefore be read less as the independent payment of a mere man and more as the victorious sign of God’s redemptive judgment through His Messiah. It is closer to Passover than to pagan notions of human sacrifice. In Passover, the blood did not act apart from God; it marked out the people whom God Himself would spare and deliver. So also here: the blood of the Lamb marks the faithful as belonging to God, declares that the Messiah has remained true unto death, and announces that the accuser no longer has the same standing to prosecute those whom God has vindicated in Him. The blood does not forgive by human power; God forgives, and the blood is the covenantal testimony through which that forgiveness and vindication are made manifest.

Read this way, Michael’s war is not the celebration of a rival power being physically overpowered in heaven, nor is it the result of a mere man somehow purchasing pardon by dying. It is the heavenly outworking of God’s own judgment in favor of His faithful Messiah and His faithful people. The accuser is cast down because his case has collapsed before the throne. The Lamb has been vindicated, the kingdom of God has been declared, and the faithful now overcome not by their own innocence, but by God’s verdict revealed through the blood of the

Lamb, the word of their testimony, and their refusal to bow before death. The scene is judicial before it is theatrical, covenantal before it is speculative. The prosecutor is expelled, not because heaven has found a stronger rebel-fighter, but because Elohim has acted, and the accuser no longer holds the same place in the court.

The Four Horsemen / The First Four Seals

The four horsemen ride out of Revelation 6 like a storm released from the seals of history, yet they are not random omens or theatrical terrors. They are what happens when the Lamb opens the scroll and allows the consequences of human rebellion to run their course. With each of the first four seals, one of the living creatures cries, “Come,” and a horse rides forth—white, red, black, and pale. This is not apocalyptic ornament. It is judgment by exposure. The horsemen represent what unfolds when nations, empires, and peoples reject the ways of God and insist on ruling by conquest, bloodshed, greed, and power. The Lamb opens the seals, and the world is handed over to the harvest of its own idolatries.

The first horse is white. Its rider carries a bow, is given a crown, and goes out conquering and to conquer. Some traditions have tried to identify this rider with Christ, but the context argues otherwise. He belongs with the other riders as part of the same sequence of judgment. This first horse represents conquest in its most seductive form: the glamour of victory, the polished face of empire, the myth that domination can be righteous if clothed in order and destiny. The whiteness is part of the deception. It looks clean, noble, even justified. The crown is given, not possessed by inherent right, which means even this rider moves only by divine allowance. Here is the first lie of empire: that control, expansion, and triumph are signs of legitimacy. Once that horse is loosed, the others follow close behind.

The second horse is fiery red, and its rider is permitted to take peace from the earth so that men slaughter one another. A great sword is given to him. This is war stripped of all romantic language. The first rider offers the promise of victorious conquest; the second reveals its true cost. Peace is removed, and violence multiplies. The text is careful: the rider does not merely kill, but takes peace, and then people turn upon one another. Once the sword is drawn, human hatred eagerly does the rest. This is how judgment often works. God gives men over to the violence they have justified, and blood answers blood. The red horse has thundered through every age, devouring the fantasies of noble war and exposing how quickly conquest turns into mutual destruction.

The third horse is black, and its rider holds a pair of scales. Then comes the cry: “A quart of wheat for a denarius, and three quarts of barley for a denarius; and do not harm the oil and the wine.” Here judgment takes economic form. A full day’s wage purchases barely enough grain to survive, while goods associated with abundance and refinement remain untouched. This is not mere scarcity; it is distorted scarcity. It is famine made worse by inequity, want sharpened by a system that protects the comforts of the powerful while pressing the poor into desperation. The scales measure more than grain. They measure the moral weight of a civilization. When a society worships profit, hoards luxury, and treats bread as expendable, the black horse reveals the truth of that order. What looked like prosperity is shown to be a machine that feeds on the vulnerable.

The fourth horse is pale, sickly, greenish in hue, and its rider is named Death, with Hades following after him. Authority is given them over a fourth of the earth, to kill by sword, famine, pestilence, and the beasts of the earth. Here the sequence reaches its natural end. Death is not an isolated horror but the combined harvest of the riders before him. Conquest leads to war, war to deprivation, deprivation to collapse, and collapse to mass death. Pestilence spreads, famine deepens, violence expands, and even the natural order becomes hostile. Yet the judgment remains bounded. Authority is given only over a fourth of the earth. The devastation is real, but it is not absolute. God is not surrendering the world to chaos without limit. The horsemen are a scourge and a warning, not the final word.

Taken together, the four riders form a theology of empire in symbolic form. Revelation is saying: this is what your idols produce. This is what the nations reap when they trust in domination, violence, unjust exchange, and power secured at the expense of righteousness. The Lamb is the one opening the seals, which means the process remains under His sovereignty, yet the riders themselves represent the outworking of human rebellion when God permits it to mature into judgment. Much of Christendom has treated the horsemen as a puzzle for future charts while blessing conquest in the present, sanctifying war, and profiting from economies that preserve luxury while making bread unaffordable. That is not discernment. It is blindness. The horsemen are not only future curiosities. They ride wherever Babylon's logic is enthroned.

For those seeking a Torah-rooted and apostolic path, the horsemen are both warning and lens. They warn against participation in militarism, imperial longing, economic oppression, and the worship of national strength. They also teach how to read the world truthfully. When governments dress conquest as justice, when churches sanctify bloodshed, when markets protect abundance for the few while pricing necessity out of reach for the many, Revelation does not call this progress. It calls it judgment. The horsemen expose what happens when human order is built against the Lamb.

The call, then, is not to hide in panic or to spend one's life counting hoofbeats. It is to refuse the logic that summons them. It is to reject beast-shaped power, to measure justice by covenant faithfulness rather than imperial success, to refuse the marriage of pulpits and swords, and to see through every promise of peace through conquest or prosperity through exploitation. The horsemen are the shadow cast by covenant-breaking rule. The Lamb is the alternative. In every generation the question remains the same: whether one will walk the road where white, red, black, and pale horses thunder, or follow the slain Lamb into a kingdom that has no need of them.

The Scroll With Seven Seals and the Slain Lamb

The scroll with seven seals and the slain Lamb in Revelation 5–6 forms one of the great throne-room scenes of Scripture, where the question of history itself is placed before heaven. John sees the One seated on the throne holding in His right hand a scroll written within and on the back, sealed with seven seals. This is no ordinary document. It signifies the divine decree: the covenantal plan of judgment, inheritance, restoration, and the final settling of all things. A mighty angel cries out, “Who is worthy to open the scroll and to loose its seals?” and no one in heaven, on earth, or under the earth is found able to open it or even look into it. John weeps, because if the scroll remains shut, history remains unresolved. Injustice continues unanswered, the righteous remain unvindicated, and the promises of God seem suspended. His tears are the tears of a world still waiting for the covenant story to reach its appointed end.

Then one of the elders speaks the word that turns the whole vision: “Do not weep. Behold, the Lion of the tribe of Judah, the Root of David, has overcome, so as to open the scroll and its seven seals.” John hears of a Lion: the royal Messiah, Judah’s heir, David’s promised Son. Yet when he turns, he does not see a lion in the expected form. He sees a Lamb standing, as though slain, in the midst of the throne, the living creatures, and the elders. This is the great reversal at the heart of Revelation. The Lion is the Lamb. The one who is worthy to govern history and execute judgment is worthy precisely because He overcame through faithful suffering. He bears the marks of slaughter, yet He stands alive. He possesses seven horns and seven eyes, the fullness of kingly power and the fullness of divine Spirit. And He alone approaches and takes the scroll from the right hand of the One seated on the throne. In that act, quiet and unforced, heaven reveals who holds rightful authority over the fulfillment of the age. The scroll is not handed to empire, to angels, to institutions, or to nations. It is entrusted to the slain and risen Messiah.

Heaven’s response is immediate. The four living creatures and the twenty-four elders fall before the Lamb, holding harps and golden bowls of incense, which are the prayers of the saints. Then they sing the new song: “You are worthy to take the scroll and to open its seals, for You were slain, and You redeemed people for God by Your blood out of every tribe and tongue and people and nation, and made them to be a kingdom and priests to our God, and they shall reign on the earth.” Worthiness here is not abstract power alone. It is covenantal faithfulness proven through suffering. The Lamb is worthy because He was slain, because He remained obedient, and because through Him God has redeemed a people for Himself. Heaven does not celebrate domination for its own sake. It celebrates faithful obedience unto death, vindicated by God and made the basis of a priestly kingdom. The goal is not escape from the world, but the establishment of a redeemed people who reign upon the earth under the rule of God. The scroll is about bringing that purpose to completion.

When the Lamb begins to open the seals in chapter 6, what follows is not random terror but the unfolding of judgment under His authority. The horsemen ride, the martyrs cry out from beneath the altar, and the structures of heaven and earth begin to shake because the Lamb breaks the

seals. Revelation refuses the childish division between a gentle Messiah and a severe apocalypse, as though Yeshua were somehow separate from the judgments of the book. The slain Lamb is its center. The one who suffered for righteousness is the one who now oversees the exposure and dismantling of all that opposes the reign of God. These judgments are not divine tantrums. They are the severe mercy of the One who will not leave creation forever in the hands of conquest, bloodshed, falsehood, and death. The scroll cannot remain closed, for a sealed scroll would mean an unhealed world. Only the one who has gone to the depths of suffering and emerged victorious can be trusted to open it.

From a Torah-rooted and apostolic perspective, the scroll and the Lamb gather together the wider scriptural story. The scroll recalls the covenant document, the prophetic book of judgment and restoration, and the written decree of God that determines inheritance and destiny. It also echoes Ezekiel's scroll written within and without, full of lamentation and woe, yet carrying the word of God into history. The Lamb gathers together equally rich patterns: Passover, faithful suffering, priestly mediation, kingship, and the Davidic promise. Yet the vision must be handled carefully. The worthiness of the Lamb is not the worthiness of a mere man acting independently to forgive sins that belong to God's court. In the Hebrew understanding, forgiveness belongs to Elohim alone. No human being, by his own power, can erase guilt before Heaven. The Lamb is worthy because through His faithful obedience unto death, God has acted, vindicated, and established Him as the appointed Messiah. His blood is powerful not as autonomous human payment, but as covenantal witness: the sign of perfect faithfulness, suffering endured without treachery, and a life wholly yielded to the will of God. Through that obedient and vindicated Messiah, God redeems, forgives, and sets apart a people.

This matters because Revelation does not present the Lamb merely as the instrument of private salvation. His worthiness is tied to the opening of the scroll itself—to the judgment of beasts, the downfall of Babylon, the vindication of the righteous, the resurrection of the dead, and the renewal of creation. The same faithful suffering through which God redeems a people is also the basis upon which the Messiah receives authority to bring the covenant story to its end. The blood of the Lamb is therefore not only personal in significance; it is judicial, royal, and cosmic. It marks the faithful, answers the Accuser, and stands as the sign that God has enthroned His chosen one over the final ordering of history.

This vision also rebukes every human power that tries to seize the scroll for itself. Empires claim the right to direct history. Religious systems pretend they can wield final judgment. Nations, movements, and ideologies present themselves as the true hope of the world. Revelation answers all of them by placing the scroll in the hand of the One on the throne and then in the hands of the Lamb alone. History does not belong to Caesar, to Christendom, to Israel as a mere political body, or to any remnant movement trying to master the end. It belongs to God, and God has entrusted its completion to the Lamb He has vindicated. The task of the faithful is not to pry the scroll from His hand, but to become the people named in heaven's song: redeemed, priestly, and prepared to reign on the earth when His judgments have done their work.

This is where the tone of any serious reading of Revelation must finally rest: not in panic over the seals, nor in fascination with catastrophe, but in worship of the Lamb who alone is worthy. The seals reveal how He will expose and dismantle the structures of conquest, war, injustice, idolatry, and death. His worthiness reveals that this is not arbitrary destruction, but the final working-out of a covenant story that began long before John's vision and will end in the reign of God over a renewed earth. If Revelation is read rightly, it should first bring the reader to John's tears before the sealed scroll, and then to the worship of heaven when the Lamb takes it in hand. Without that movement, the heart of the vision has been missed.

The Seven Spirits of God

When Revelation speaks of the **“seven Spirits of God,”** it is not introducing seven separate divine beings, but revealing the one Spirit of YHWH in His fullness, like a menorah burning before the throne. John opens his letter with grace and peace “from Him who is, and who was, and who is to come, and from the seven Spirits who are before His throne, and from Yeshua Messiah the faithful witness” (Rev. 1:4–5). Later he sees “seven lamps of fire burning before the throne, which are the seven Spirits of God” (Rev. 4:5), and then the Lamb with “seven eyes, which are the seven Spirits of God sent out into all the earth” (Rev. 5:6). The imagery is layered but coherent: seven lamps like the menorah, seven eyes like perfect sight, seven Spirits like the fullness of the one divine breath. The pattern reaches back to Isaiah 11, where the Spirit resting upon the shoot of Jesse is described in a sevenfold way—Spirit of YHWH, wisdom, understanding, counsel, might, knowledge, and fear of YHWH. Revelation takes that older prophetic thread and shows its fullness in the Lamb. What once rested upon the promised Davidic king now burns before the throne and goes out into all the earth through Him.

The seven Spirits are also closely bound to the seven assemblies. John is told that the seven golden lampstands are the seven assemblies (Rev. 1:20), and Yeshua walks among them, holding the seven stars, which are the angels of those assemblies. Before the throne burn seven lamps, and these are the seven Spirits of God. The pattern is deliberate: there is a heavenly menorah before the face of God, and there are earthly lampstands meant to bear that same fire in the cities of men. The Spirit before the throne is one; the lampstands on earth are many. When an assembly compromises, tolerates Jezebel, Balaam, or the Nicolaitans, or becomes lukewarm, its lampstand is threatened—not because YHWH has diminished, but because the vessel has refused to carry His light. The seven Spirits, then, are not a mystical curiosity. They are the living fullness of God’s presence, meant to animate, search, strengthen, and sustain the assemblies. Each community is called to be a branch of the greater heavenly lampstand, drawing from the same divine source that Zechariah saw: “not by might, nor by power, but by My Spirit, says YHWH.”

This also clarifies how the Spirit is being portrayed in Revelation. The book does not present seven independent spirits, nor a scattered heavenly bureaucracy. It presents the one God on the throne, the Lamb in the midst of the throne, and the Spirit of God symbolized as seven burning lamps and seven all-seeing eyes. The sevenfold language speaks of fullness, completeness, and perfection. He is the Spirit of wisdom for assemblies tempted by folly, the Spirit of understanding for those drowning in confusion, the Spirit of counsel for leaders who do not know how to stand, the Spirit of might for those with little strength, the Spirit of knowledge for those surrounded by falsehood, and the Spirit of the fear of YHWH for communities intoxicated by comfort, reputation, and compromise. Where Christendom has often substituted structure, charisma, or political force for this living Spirit, Revelation quietly reminds us that without the breath of God, assemblies are only furniture—lampstands without flame, churches without presence, noise without testimony.

The Twenty-Four Elders and the Four Living Creatures

Around the throne of God in Revelation stand two strange orders of beings—the twenty-four elders and the four living creatures—and together they show you what real government and real worship look like when heaven, not empire, is in charge.

John first sees them in Revelation 4. A throne is set in heaven, One sits upon it in jasper and sardius radiance, and encircling that throne are twenty-four other thrones. On those thrones sit elders, clothed in white, with golden crowns on their heads. This is not a choir loft; it is a council chamber. The number twenty-four immediately smells of priesthood: in 1 Chronicles 24, David organizes the sons of Aaron into twenty-four priestly divisions to serve in the Temple in rotating order. Here, that pattern is lifted into heaven. These elders are robed like priests, crowned like kings, seated like a council, and constantly casting their crowns down before the throne. They embody what Israel was always meant to be and what the redeemed are called to become: a kingdom of priests, royal but surrendered, having authority but throwing it back at the feet of the One who gave it.

Who exactly are they? The text doesn't hand you a neat label. Some have taken them as glorified humans—perhaps representing the twelve tribes and twelve apostles together. Others see them as an angelic order, heavenly "elders" of the divine council. Their white garments and crowns match promises given to the overcomers in the assemblies, yet they appear already enthroned before the final resurrection. The safest way to hold it is that they are priest-king representatives of the worshiping people of God, patterned after both Israel's priestly divisions and the promised royal priesthood. They are not there to replace Israel, nor to erase the nations; they are there to show what redeemed authority looks like in heaven: seated, crowned, yes—but constantly rising, falling on their faces, surrendering those crowns whenever the glory of God is declared.

Closer still to the throne circle the four living creatures, "full of eyes in front and behind," with six wings each, never ceasing to say, "Holy, holy, holy, Lord God Almighty, who was and is and is to come." These beings are not cuddly angels; they are terrifying composites: one like a lion, one like an ox (or calf), one with the face of a man, and one like a flying eagle. John's vision is built straight from Ezekiel's chariot-throne: the living creatures (cherubim) who bear the platform of God's glory, filled with eyes, wheels within wheels, flashing with fire. Here in Revelation they have become the innermost circle of worship, the guardians of holy space and the purest expression of creaturely adoration. The four faces gather up creation's strength and dignity: wild beasts (lion), domesticated strength (ox), human intelligence (man), and the soaring heights of the heavens (eagle). It is as if all of creation has been distilled into four living emblems, stationed right at the throne, endlessly giving voice to the holiness that everything made was meant to echo.

The movement between these two orders is beautiful and precise. The living creatures do not stop crying "Holy"; in response, the twenty-four elders fall down, cast their crowns, and worship, saying, "You are worthy, our Lord and God, to receive glory and honor and power, for You

created all things, and by Your will they existed and were created." The creatures ignite worship by declaring who God is in Himself—holy, eternal, almighty. The elders answer with the chorus of creation—You made all things; therefore You alone are worthy. This is the opposite of Babylon's politics. There, beasts claim worship and kings claim to be divine. Here, every crown is thrown down; every authority confesses that it is derivative, borrowed, undeserved. This is heaven's liturgy, the rhythm that governs everything John sees afterward. Whenever something crucial happens—the Lamb taking the scroll, the prayers of the saints rising, judgments being announced—the living creatures and elders respond in worship. The universe, in Revelation's imagination, is not driven by blind forces or cold bureaucracy; it is governed out of a throne room where every decision is bathed in adoration and agreement with God's character.

When the Lamb appears in chapter 5, this whole council turns toward Him. The living creatures and the elders fall down before the Lamb, each elder holding a harp and golden bowls full of incense, which are the prayers of the saints. That detail is not throwaway. Your prayers do not evaporate in a vague spiritual mist; they are gathered, held in golden bowls by the highest heavenly council, and poured out before God as incense. Heaven's governance is not detached from the cries of the faithful; the elders literally hold those cries in their hands. Then they sing the new song that declares the Lamb's worthiness: "You were slain, and by Your blood You ransomed people for God from every tribe and tongue and people and nation, and You made them a kingdom and priests to our God, and they shall reign on the earth." Again, the twenty-four elders, who themselves are royal-priestly figures, celebrate that the Lamb is multiplying that identity outwards into the redeemed. They are, in a sense, the prototype of what the 144,000 and the great multitude will become.

If you let this vision soak into you, it quietly dismantles a lot of Christendom's crooked habits. It shows you that true eldership is defined in heaven before it is ever practiced on earth. Real elders do not cling to their crowns; they cast them down. They do not hoard authority; they fall on their faces whenever God's holiness is proclaimed. They hold the prayers of the saints with honor, not contempt. They order their governance around worship, not around efficiency or brand-building. Likewise, the living creatures rebuke every "worship" that is really about us. Their entire existence is to face the throne, to be eyes and voice—to look, to perceive, to cry "Holy." They are not entertainers, not mascots, not heavenly wallpaper. They are the first and last word on creaturely posture: eyes open, mouth honest, attention fixed on the One who sits at the center.

The abyss and Abaddon/Apollyon

The abyss and Abaddon/Apollyon are Revelation's way of showing what happens when destruction itself is allowed a throne—when God says to the powers of ruin, "All right. You wanted to rule? This is what your kingdom looks like."

When the fifth trumpet sounds in Revelation 9, John sees "a star fallen from heaven to earth" given the key to the shaft of the abyss—the bottomless pit. The star is not a rock; it is a personified being, an angelic figure now fallen, entrusted (for a time) with opening something that has been locked. He opens the shaft, and smoke rises "like the smoke of a great furnace," darkening sun and air. Out of that smoke come "locusts" upon the earth, but these are no ordinary insects. They are commanded not to touch grass or trees but only those people who do not have the seal of God on their foreheads. They torment like scorpions; their sting makes people long for death, though death will not come. Their description is grotesque: like war-horses prepared for battle, with what looks like crowns on their heads, human-like faces, women's hair, lions' teeth, breastplates of iron, and wings that thunder like chariots. They are a parody army—part war machine, part nightmare, part idol come alive.

Over them, John says, "they have as king over them the angel of the abyss, whose name in Hebrew is Abaddon, and in Greek he has the name Apollyon"—both meaning "Destroyer." In the Tanakh, *Abaddon* is a word used for the realm of ruin, paired with Sheol: the place of lostness, of things that never come back. Here it is personified: not just a place, but a prince of wreckage, a being whose entire nature is to dismantle what God has made. You could say the sixth commandment in reverse: not "you shall not murder," but "my delight is to unmake." That is the king these locust-demons serve. They are not free agents; they are an organized swarm under a destroyer's rule, and God, in judgment, allows them to be released.

The abyss itself is a deep biblical image. In Genesis, the *tehom*—the deep—is the chaotic waters over which the Spirit of God hovers, bringing order. In the Psalms and the prophets, "the pit" is the place where the proud are cast down, the realm from which only God can rescue. In the Gospels, the demons beg Yeshua not to send them into "the abyss." The idea is always the same: a place of confinement for rebellious powers, a prison of chaos and shame. Revelation intensifies this. The abyss is locked; a key is needed; permission must be granted. Hell is not running free; it is on a chain. But there comes a point, as judgment, when the chain is lengthened and the pit is opened—not by accident, not because God lost control, but because a world drunk on idols and violence is given a taste of the spirits it has embraced.

Notice carefully what these locusts can and cannot do. They cannot touch the sealed—those who belong to God. They cannot kill, only torment. They are limited to five months—a locust season, not an eternal reign. Their king is named, but he is still only "angel of the abyss," not lord of heaven and earth. This is not Satan enthroned; this is a subordinate destroyer allowed to uncage his swarm for a set time. The picture is judgment by exposure: you loved idols that promise power? Here, meet the spirits behind them. You wanted a world without the restraining

hand of God? Here is a foretaste of such a world—where despair gnaws so deep that men seek death and cannot find it.

Spiritually, Abaddon/Apollyon is the face of a principle that runs all through Scripture: sin is not neutral; it is self-destructive. When a civilization spends generations worshiping false gods, sacrificing children, trampling the poor, building empires on blood and lies, God does not need to invent punishments; He needs only to withdraw some of His restraint. The destroyer is always waiting at the edges. The abyss is never far beneath our feet. Revelation 9 shows what it looks like when that restraint is loosened on a large scale. The smoke darkens perception; the locusts gnaw at sanity; people become unable to see, unable to repent, yet unable to die. It is a picture of spiritual addiction: destruction enthroned, and yet its slaves clinging to it.

Armageddon

Armageddon in Revelation is not a Christian action scene. It is the final convulsion of a world that still imagines it can resist the reign of God and survive the encounter.

The name appears only once, in the sixth bowl of Revelation 16. Unclean spirits go out from the dragon, the beast, and the false prophet to gather “the kings of the whole world” for battle on “the great day of God the Almighty.” John then says they were assembled “to the place that in Hebrew is called Har-Magedon.” Literally, the name suggests **Mount Megiddo**, and that is already strange, because Megiddo is remembered more as a strategic site in a valley than as some towering sacred mountain. That oddness is part of the point. John is not handing out a map. He is invoking a place heavy with biblical memory. Megiddo is bound up with decisive conflict, royal tragedy, and the collision between covenant history and imperial force. It is battlefield language loaded with scriptural echoes.

The name therefore functions symbolically before it functions geographically. It gathers into itself the memory of Josiah’s death at Megiddo, the grief of a righteous king cut down in the path of empire, and the broader prophetic theme of the nations being drawn to a place of reckoning. Revelation takes that name and stamps it upon the final staging ground of rebellion. What matters is not modern military logistics, but the theological meaning: the kings of the earth are being assembled for a climactic confrontation with the rule they have resisted all along.

Yet Revelation does something striking. In chapter 16 the kings are gathered, but the battle itself is not narrated there in detail. The vision moves. Babylon’s collapse is announced, and then in chapter 19 heaven opens. There John sees the true Rider on the white horse: Faithful and True, eyes like flame, crowned with many diadems, clothed in a robe dipped in blood, called the Word of God. The armies of heaven follow Him in white linen, and from His mouth goes a sharp sword with which He strikes the nations. The beast, the kings of the earth, and their armies are gathered to make war against Him and against His army. This is Armageddon from heaven’s side. It is not trench warfare, nor an even contest between rival powers. It is rebellion brought into the open and met by the appearing of the rightful King.

That is why the scene ends so abruptly. The beast and the false prophet are seized and thrown alive into the lake of fire. The rest are slain by the sword that proceeds from the Rider’s mouth. For all the buildup on earth, the final battle is over almost as soon as it begins. The nations gather their strength as if history still belongs to them, but heaven treats the whole confrontation as a verdict. Armageddon is not the suspense of wondering whether God will prevail. It is the exposure of how absurd it is for the powers of earth to marshal themselves against the Messiah and imagine they are entering a real contest.

The weapon that ends the conflict is not a conventional instrument of war, but the sword from His mouth. That detail matters. Revelation’s final victory is not built on the beast’s logic of

coercion answering coercion. The beast conquers through terror, deception, and slaughter. The Lamb conquers through witness, faithfulness, sacrifice, and at the end through a judgment spoken by the One whose word no lie can withstand. Armageddon is therefore less like “World War III” and more like the final court session in which the rebellious powers of the world are compelled to appear before the Judge they long mocked. They come armed for war; He answers with truth.

John’s use of the Hebrew form also matters. He does not simply give a Greek label and move on. He says, “in Hebrew it is called Har-Magedon,” pulling the vision back into the soil of Israel’s story. The scene resonates with prophetic patterns already present in the Tanakh: the nations gathered against Jerusalem, Gog summoned for final destruction, the Valley of Jehoshaphat where God enters into judgment with the nations. Revelation is not inventing a new mythology from scratch. It is drawing together older prophetic battle imagery into a final symbolic crisis in which the treatment of God’s people, the rebellion of the nations, and the claims of empire are all brought to account.

This is why Armageddon should not be read as spectacle. Christendom has too often turned it into entertainment, prophecy charts, and war-drenched fantasy, as though believers are meant to watch with excitement while the world burns. That is a corruption of the passage. The point of Armageddon is not to make the faithful hungry for catastrophe, but to reveal how deranged the nations become when they set themselves against YHWH and His Anointed. The spirits gathering the kings are unclean. They perform signs, deceive rulers, and marshal rebellion under the appearance of purpose. Any religious body that blesses that gathering as righteous simply because it wears familiar symbols has already begun to speak with the dragon’s tongue.

Read rightly, Armageddon is a warning before it is a climax. It shows what happens when political power, false religion, and spiritual deception finally fuse into open resistance to the reign of God. It also reminds the faithful that the outcome does not depend on the strength of earthly coalitions. The kings gather, the beast boasts, and the world prepares itself for one last defiance, but the decisive force belongs to the Rider whose word judges, exposes, and ends the lie. Armageddon is the last assembly of rebellion, and it collapses the moment the true King appears.

The Book of Life

The Book of Life is Revelation's quiet center of gravity. While beasts roar, bowls pour, and mountains burn, a simple register of names sits before the throne—and in the end, that book explains who stands in the city and who does not.

The image didn't start in Revelation. Moses, after the golden calf, pleads, "Now, if You will forgive their sin—but if not, blot me out of *Your book* which You have written" (Exodus 32). The psalmist speaks of the wicked not being written "with the righteous" (Psalm 69:28). Daniel sees "books were opened" and then speaks of "everyone who is found written in the book" being delivered (Daniel 7; 12:1). In other words, Israel already knew this: God keeps a covenant ledger. Not a spreadsheet of trivia, but a list of those who truly belong to Him, those He will vindicate when judgment comes. Revelation simply takes that thread, ties it to the Lamb, and brings it to its final page.

By the time you reach Revelation, the book has a new title: it is "the Lamb's book of life" (Rev 13:8; 21:27). Life here is not just "ongoing existence," but participation in the age to come, in the new heaven and new earth. Names in that book belong to those who share the Lamb's destiny—resurrection, inheritance, nearness to God. Names absent from it share the destiny of beast, false prophet, and dragon. When John sees the great white throne in Revelation 20, the dead are raised and judged "according to their works" out of the opened books; but there is also **another** book. "Anyone not found written in the book of life was cast into the lake of fire" (20:12–15). Works matter; judgments are not random. But at the end of the process, what divides destinies is this: *is your name there or not?* It is the covenant registry of the kingdom.

Revelation uses the Book of Life to talk about both **assurance** and **perseverance**, and it refuses to flatten either. To Sardis, Yeshua promises, "He who overcomes will be clothed in white garments, and I will not blot his name out of the book of life, but I will confess his name before My Father and before His angels" (3:5). That implies two things at once: there is a real possibility of being blotted out—a warning to cheap, nominal faith—and there is a real promise that those who overcome will not be erased. Revelation will not feed the illusion that one prayer with no obedience can secure you forever, nor will it feed the terror that one stumble will erase you. It pushes you into a living, covenant faithfulness: cling to the Lamb, walk as His, overcome, and you will be confessed, not denied.

At the beast level, the Book of Life stands opposite the mark. Those "whose names have not been written in the book of life of the Lamb slain from the foundation of the world" are the ones who marvel at and worship the beast (13:8; 17:8). That does **not** mean they were robots with no chance; it means that beast-worship and absence from the book go together like disease and symptom. Those who entrust themselves to the beast, who love his system, who receive his mark as their real identity, show by that allegiance that they do not belong to the Lamb's register. Those who belong to the Lamb may still be weak, persecuted, poor in the world's eyes, but they do not ultimately give their mind and hand to the beast. The book is unseen; the mark and the worship are seen. Heaven reads the unseen and judges the seen in light of it.

When the New Jerusalem descends, the Book of Life quietly appears again: “Nothing unclean, and no one who practices abomination or falsehood, shall ever enter it, but only those who are written in the Lamb’s book of life” (21:27). The city is not “for people who had a generally spiritual vibe.” It is for those whose names are in that book—people who have been washed, who no longer practice abomination and lies as their settled way of life. This is where cheap grace dies. The book does not register vague religious affiliation; it records covenant belonging. You cannot carry Babylon’s ways in your bones and expect to find your name shining on that page. At the same time, this is where terror religion dies too. Entrance is not for the flawless, but for the written. The same Lamb whose blood bought your forgiveness is the Lamb whose book holds your name.

From a Torah-rooted, apostolic perspective, the Book of Life is the fulfilled form of Israel’s covenant rolls. Israel kept genealogies, tribal lists, priestly divisions. Exodus, Numbers, Chronicles—all those “boring” lists are saying: God knows His people. He counts them. He assigns them places. In Revelation, that logic goes cosmic. The tribal lists of the 144,000 and the nations in the great multitude stand under this same reality: there is a heavenly census in which being Abraham’s physical child is not enough, and yet that physical story is not erased. The Lamb’s book of life is the scroll where remnant Israel and redeemed nations meet—one family, inscribed under His Name. “Firstborn enrolled in heaven” is how Hebrews puts it (Heb 12:23). Revelation simply shows you the cover of that book and the cost of not being in it.

All of this cuts straight across Christendom’s muddled preaching about “getting saved so you can go to heaven someday.” The issue is not “Did you sign the card?” but “Does the Lamb know you, and do you belong to Him in truth?” The book’s existence means judgment is **personal**. We are not sorted by ethnicity, denomination, or national church, but by name. It also means judgment is **not arbitrary**. Names are written in connection with the Lamb who was slain “from the foundation of the world,” which means God’s purpose to save is older than sin, older than beast and Babylon, older than every council and creed. The cross is not a last-minute fix; it is the center of the story the book was always meant to tell.

So how does one speak about this without sliding into either presumption or panic? You tell the truth: that the Lamb’s book of life is not a lottery list but a covenant register. Those who entrust themselves to Him, who repent, who cling to His blood, who begin to walk His way—even if haltingly—have every reason to take hold of the Sardis promise: “I will not blot out his name.” Those who harden themselves, who prefer beast and Babylon and the lie, should tremble. Not because God delights in erasing names, but because He will not write into His city what would make His city a new hell. The Book of Life is both invitation and boundary: “Come—have your name written, live as Mine,” and, “Know that the city’s gates do not open to those who refuse that Name.”

Times

The time phrases in Revelation—"forty-two months," "1,260 days," and "time, times, and half a time"—are like the clock faces of the last days, all telling the same time from different angles. They are not random numbers scattered for numerology; they are Daniel's prophetic calendar carried into John's visions and pinned to the period when beast, witness, and remnant all move onstage together. Forty-two months is three and a half years; 1,260 days is three and a half years; "time, times, and half a time" is one time + two times + half a time = three and a half. If seven is the number of fullness, wholeness, and Sabbath completion, then three and a half is precisely **half** of that—**a broken seven**, an interrupted completeness. Revelation uses that broken seven to say: the beast's hour is real but partial; tribulation is intense but limited; this is not the age of the dragon's victory, but the last half-cycle before the true Sabbath breaks in.

You see this in how the phrases are deployed. The outer court of the temple is given to the nations, and they will trample the holy city for forty-two months, while God's two witnesses prophesy in sackcloth for 1,260 days (Rev 11:2–3). Beast-power desecrates and crushes; at the exact same time, prophetic witness stands and speaks. In Revelation 12, the woman—Israel in her covenant identity—flees into the wilderness where she is nourished by God for 1,260 days, and then again for "a time, times, and half a time," while the dragon rages (12:6, 14). She is not in palace or temple; she is in the desert, preserved but pressured, hidden but not abandoned. In Revelation 13, the sea-beast is granted authority for forty-two months to blaspheme, persecute the saints, and exercise power over "every tribe, people, language, and nation" (13:5–7). Same span again: beastly dominion, wilderness preservation, prophetic testimony—it all runs on this three-and-a-half-year leash. The point is not that you can draw a precise start date with a red pen; the point is that heaven has set a **ceiling** on the intensity of final oppression.

All this language is inherited straight from Daniel. There, "time, times, and half a time" marks the period when the little horn wears out the saints (Dan 7:25), "the regular sacrifice is taken away," and abomination is set up (Dan 12:7–11). It is the same broken-seven window: arrogance is allowed to speak, holy things are trampled, the saints are pressured to the breaking point, and yet the days are numbered from above. Revelation simply takes Daniel's compressed future and stretches it out in more detail—dragon, beasts, witnesses, remnant, trumpets, bowls—but keeps the same rhythm: **oppression is real, but it is on a clock that the beast did not set and cannot extend.** In that sense, "forty-two months" is not just a schedule marker; it is a theological statement. The dragon does not own history; he rents a little slice, and the lease runs out.

There is also a quieter, symbolic texture to the number. Forty-two months is six sets of seven months; 1,260 days is thirty days times forty-two—a kind of packed wilderness period. Israel wandered forty years; Elijah fled from Jezebel and walked forty days to Horeb; Yeshua fasted forty days before launching His public ministry. In Scripture, forty is always testing under God's supervision. Three and a half years, in that light, is like an intensified forty: a globally concentrated season of testing and sifting. The faithful are measured (inner temple), while the visible courts are trampled. The church-systems that have cozied up with empire are exposed;

the remnant that “keeps the commandments of God and holds the testimony of Yeshua” learns what it costs to be that kind of people. The time phrases tell you: this is not business as usual; this is the last great “forty,” scaled to the nations.

The Song of Moses and the Song of the Lamb

Revelation 15 lets the reader hear the music of the age to come. Before the bowls are poured out and before the final plagues fall, John sees what appears to be a sea of glass mingled with fire. Standing upon it are those who have conquered the beast, its image, and the number of its name. They hold harps of God in their hands, and they sing “the song of Moses, the servant of God, and the song of the Lamb.” That line is one of the great theological hinges of the book. At the brink of final judgment, heaven does not cast Moses aside in order to make room for Yeshua. It joins Moses and the Lamb in one act of worship. The first exodus and the final exodus, the Red Sea and the sea of glass, the servant of God and the vindicated Lamb all converge in the praise of the overcomers.

The song of Moses reaches back first to Exodus 15, where Israel, freshly delivered through the sea, sings on the far shore while Egypt’s power collapses behind them. There YHWH is praised as warrior, savior, and incomparable King. It also reaches toward Deuteronomy 32, where Moses teaches Israel a song that serves both as witness and warning, binding together covenant mercy and covenant judgment. In those songs, God delivers His people, judges their enemies, and also calls His own people to account when they turn aside into idolatry. Revelation gathers that whole inheritance and brings it to its final horizon. The overcomers standing upon the sea of glass are singing because another Pharaoh has fallen—not merely one king in Egypt, but the beastly order itself. They have passed through a final exodus. They were not spared because they were clever, but because they belonged to the Lamb and refused the mark of the empire that opposed Him.

Yet John does not call it only the song of Moses. He also calls it the song of the Lamb. The words he records are filled with the language of Torah, prophets, and messianic fulfillment all at once: **“Great and marvelous are Your works, Lord God Almighty; righteous and true are Your ways, King of the nations. Who will not fear You, O Lord, and glorify Your Name? For You alone are holy. All nations will come and worship before You, for Your righteous judgments have been revealed.”** This is the God of Moses—holy, mighty, feared among the nations, righteous in judgment. It is also the God revealed through the Lamb, who has redeemed a people from every tribe and tongue and nation and now stands at the center of the final victory. The same God who drowned Egypt will judge the last empire. The same God who led Israel through the sea will bring a faithful remnant through tribulation into His presence. Revelation does not present two deities or two theologies. It presents one God, whose righteousness is consistent from Exodus to the New Jerusalem.

This is why the old caricature of an “Old Testament God of wrath” and a “New Testament God of love” collapses here in plain sight. At the climax of the book, heaven does not sing, “Moses was temporary, but now we have moved beyond him.” Heaven sings Moses and the Lamb together. The God of Sinai is the God of Calvary and the God of the final judgment. His works are great and marvelous in all His acts, and His ways are righteous and true in Torah, in prophets, in Gospel, and in apocalypse. The song does not apologize for judgment; it praises God because

His judgments are revealed at last as just. He is not arbitrary, not cruel, and not seduced by the power of Babylon. Every plague, every fall, and every shaking serves the unveiling of truth and the overthrow of lies. That is why the nations are said to come and worship. The final vision of judgment is not the triumph of divine rage, but the revelation of divine righteousness.

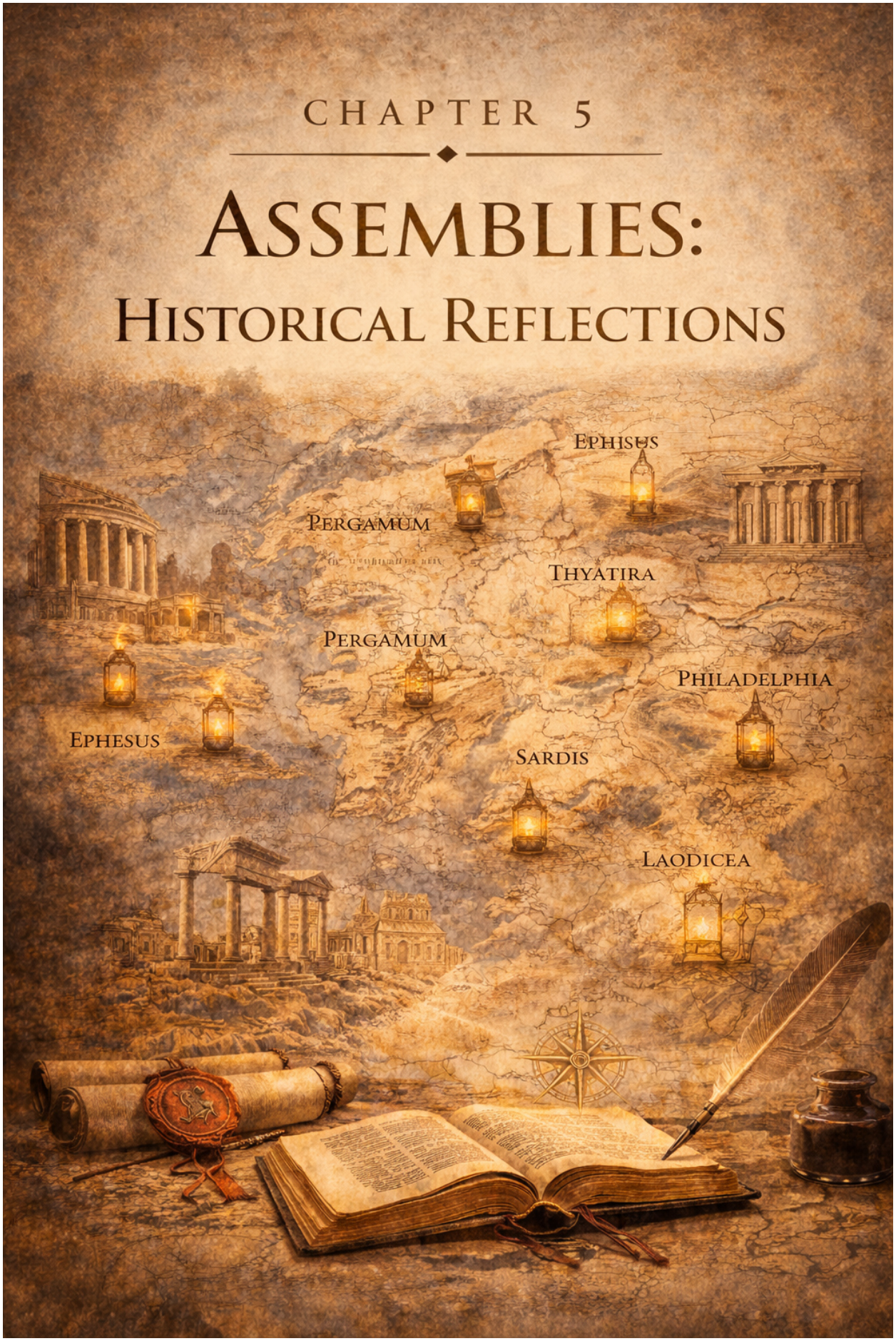
For a Torah-rooted and apostolic reading, this passage stands like a pillar. It shows that the final worship of God is neither post-Jewish nor detached from Torah. The overcomers do not sing an abstract creed divorced from covenant history. They sing the song of Moses. Yet neither do they stand there apart from Yeshua. They stand there because of the Lamb—because they overcame by His blood, by the word of their testimony, and by refusing to preserve themselves at the cost of faithfulness. The song of Moses without the Lamb would leave the nations and even Israel under unresolved judgment. The song of the Lamb without Moses would become weightless, severed from the covenant story that gave it shape. Revelation refuses both mutilations. It gives one song with two names, because the God who brought Israel through the sea is the same God who redeems and vindicates through the Lamb.

There is also something concrete and costly in the identity of those who sing. These are not generic believers resting in safe distance from the beast. They are those who conquered the beast, its image, and the number of its name. They refused economic compromise, refused idolatrous allegiance, and refused to normalize the empire's demands. They stand on the sea of glass not because they mastered speculation, but because they would not bow in the world where they lived. That gives the song its bite. Exodus 15 was sung by people with water behind them and wilderness before them. Revelation 15 is sung by people who bear the marks of resistance, who have come through tribulation, and who now stand where empire can no longer reach them. This is not museum music. It is the victory hymn of those who chose covenant faithfulness over survival on the beast's terms.

The scene also prepares the reader for what comes next. As this song rises, the seven angels emerge with the seven last plagues. Judgment comes out of worship, not out of divine instability. God does not pour out wrath because He has lost control of Himself. He acts as the One whose works are great, whose ways are righteous, and whose holiness cannot be contaminated forever by beast, Babylon, and bloodshed. That is why the song must be heard before the bowls are poured. If judgment is preached without the song, it breeds either terror or cruelty. If the song is sung without judgment, it becomes sentimental and empty. Revelation insists on both together: the God of Moses, the God of the Lamb, one throne, one holiness, one righteous purpose, and one song rising from a remnant who would rather die faithful than live at peace with the beast.

CHAPTER 5

Assemblies:
Historical Reflections



Introduction to the Historical Reflections

This section is devoted to historical reflection as a necessary companion to interpretation. Its purpose is not merely to collect background information, nor to treat Revelation as a relic of the ancient world with no living force beyond its first setting. Rather, it seeks to place the book back into the historical, political, linguistic, and covenantal world from which it emerged, so that its symbols, judgments, warnings, and promises may be read with greater clarity and discipline. Revelation is too often read either as though it dropped from heaven without context, or as though its historical setting exhausted its meaning. Both errors flatten the text. Historical reflection, rightly undertaken, restores depth without reducing the book to antiquarian interest.

The guiding conviction of this section is that Revelation cannot be understood responsibly apart from the world of Second Temple Judaism, Roman imperial power, the assemblies of Asia Minor, the symbolic inheritance of the Hebrew Scriptures, and the lived tensions of a covenant people under pressure. For that reason, the reflections that follow are concerned with more than dates, rulers, and external events. They examine the historical forces, cultural assumptions, religious conflicts, and scriptural patterns that shaped the reception and force of Revelation in its earliest horizon. In doing so, this section aims to recover not only what the text may have meant in a general historical sense, but how its images and claims would have pressed upon those who first heard it.

The method employed here is therefore neither purely historical-critical in the narrow modern sense nor merely devotional. It is historical reflection ordered toward interpretation. It asks how the conditions of empire, persecution, synagogue and assembly conflict, economic coercion, temple memory, and prophetic expectation illuminate the structure and rhetoric of the book. It also considers how Revelation draws upon earlier scriptural motifs—especially from Exodus, Isaiah, Ezekiel, Daniel, Zechariah, and the Psalms—and reconfigures them within an apocalyptic unveiling centered on Yeshua Messiah. History in this section is not treated as external scaffolding around the text, but as one of the conditions through which the text speaks.

Accordingly, these reflections do not attempt to strip Revelation of its symbolic density or theological force. They are meant to do the opposite. By clarifying the historical world of the book, they seek to restrain speculative excess, expose anachronistic readings, and allow the text's own symbolic logic to appear with greater precision. Revelation is not less theological when read historically; it becomes more intelligible as theology because it is seen operating within the actual world of covenant memory, Roman domination, and prophetic expectation. Historical reflection, in that sense, is not an enemy of reverence but a guard against careless imagination.

The role of this section, then, is to trace key historical dimensions of Revelation in a way that supports the larger argument of this work. It asks how the assemblies would have heard the letters addressed to them, how the imperial cult and civic religion shaped the pressure to compromise, how the language of beast, Babylon, temple, witness, and judgment resonated in

the first century, and how these realities continue to inform responsible interpretation. The goal is not to force the book into a purely past frame, but to recover the historical texture through which its enduring claims become sharper rather than weaker.

In this way, the Historical Reflections serve as a bridge between textual analysis and spiritual interpretation. They seek to show that Revelation is neither a timeless abstraction nor a sealed artifact of the Roman age, but a historically embedded apocalypse whose symbols, once properly situated, disclose enduring patterns of power, faithfulness, accusation, compromise, judgment, and hope. What follows, therefore, is an attempt to read historically in order to understand more faithfully: to let the world behind the text clarify the world within the text, and in so doing, to prepare the reader for a deeper encounter with the book's prophetic and theological force.

Ephesus

Socioeconomic Structure

Ephesus was one of the most populous cities in first-century Asia, with an estimated 200,000+ inhabitants. As a free city within the Roman province of Asia, it had considerable autonomy (minting its own coins and governing its internal affairs) even while paying tribute to Rome. The local economy was buoyed by its strategic port and fertile hinterlands. Crops from Anatolia flowed into Ephesus's markets and port, making it a hub for regional trade. Agriculture underpinned much of local life, but commerce and crafts were dominant due to the city's location at the gateway to Asia Minor's major trade routes. The city planning highlights its commercial focus: two large agoras (marketplaces) served as economic centers, one facing the harbor and another state-run agora with temples of Divus Julius, Dea Roma and Isis. The Temple of Artemis – one of the Seven Wonders – oversaw the eastern approach, symbolically "guarding" the city.

Political and Governmental Systems

Under Roman rule Ephesus was a *neocoros* (temple-sweeper, or cult-lord) city honored for its loyalty. It had no "official privileges" as a colony, so it remained *free* and self-governing under its own laws. Ephesians were governed by an elected city council (a boule) and magistrates, as was typical in Greek cities. Despite its independence, Ephesus was subject to Roman oversight: it paid an imperial tribute and, after the suppression of local unrest, came under the supervision of Roman proconsuls. Emperors like Augustus, Domitian and later Hadrian built monuments in the city, and Ephesus hosted imperial cult worship (e.g. a temple of Divine Caesar). The civic elite vied for public honor by funding buildings, games and festivals, a common practice in Roman Asia to maintain social order. Ephesus's vast population included Greek and Roman citizens, foreign traders, slaves and freedmen – a cosmopolitan mix led by its wealthy aristocracy and influential associations (collegia) that controlled civic life.

Finance and Commerce

Ephesus thrived as a trade entrepôt. Its deep harbor and road connections made it a conduit for goods between Asia Minor and the Mediterranean. As a seaport city, it exported wool, grain and crafts while importing metalware, spices and luxury items. The local temple of Artemis functioned partly as a bank: priests and devotees offered donations in exchange for loans, and coins minted in Ephesus often bore Artemis's bee and stag symbols. Indeed, the **Artemis cult was so economically entwined with Ephesian life** that Paul's message in Acts 19 ("no little disturbance") threatened both religious and financial interests. Artisans such as Demetrius the silversmith (Acts 19:24) and thousands of craftsmen – metalworkers, textile producers and statue-makers – supplied the region. Two agoras supported trade: the main one near the harbor and a second with public offices. Ephesus even coined its own money and had banking

functions. In short, its commerce was diverse and robust, built on agriculture but flourishing on artisan crafts, temple revenues and long-distance trade.

Cultural Practices and Social Groups

Ephesus was a religiously plural and culturally vibrant city. The worship of the **Temple of Artemis** dominated public life. The goddess (identified by Romans with Diana) was the patron of fertility and protector of the city. Her massive temple outside the city became a pilgrimage site and economic engine. Inscriptions and artifacts show **Artemis and the imperial cult (divine Roma and the emperor)** were focal to Ephesian identity. Other cults thrived too – including Egyptian Isis, Egyptian sarapeia, and various Eastern mystery religions – reflecting the trade contacts with the broader empire. Ephesians also celebrated typical Roman festivals and games in their large theater (25,000 seats) and stadium. Neighborhood clubs and guilds (associations for trades, religious groups or collegia) were active; civic elites competed for honor through benefactions and participation in public games. Socially, Ephesus had a large Jewish population (Acts 19:8 mentions them separately) and an early Christian community. The *flock of Revelation* in Ephesus would have faced tension amid this mixture of pagan cults and imperial loyalty.

Significant Historical Figures

Ephesus hosted several notable figures. In New Testament times **Paul the Apostle** spent years here establishing the church (Acts 19–20) and wrote 1 Corinthians from Ephesus. The Apostle **John** is traditionally said to have lived here late in life, authoring the Gospel of John and Revelation from nearby Patmos, and establishing a school of prophets. Paul mentored **Timothy** here (1 Tim 1:3). Demetrius (Acts 19:24), a local silversmith, became infamous for inciting the Artemis riot. In later centuries, St. **Polycarp of Smyrna** and the martyr **Philetus** were associated with Ephesus's Christian community. Civic patrons included **Herod Atticus** and the poet **Parmenion**. Ephesus later became the seat of the church of Asia under bishops like St. John Chrysostom and was famously the site of the 431 AD Council of Ephesus.

Smyrna

Socioeconomic Structure

Smyrna (modern İzmir) was a wealthy coastal city. By the first century it rivaled Ephesus as Asia's chief port. Ancient Smyrna's population exceeded 100,000, including a sizable Jewish minority. The city's terrain – a fertile plain watered by the Hermus (Gediz) River – sustained agriculture, but its real strength lay in maritime trade. As **Paul's successor** Patriarch Paulinus

of Smyrna later wrote, Smyrna “boasted every comfort of life” (though not in the biography of Ignatius). The city famed itself on medicine and learning, with physicians and philosophers among its denizens. Guilds of artisans and traders abounded: fishermen, dyers, shoemakers, textile workers, bankers and merchants underwrote its vibrant economy. Smyrnaeans produced woolens, pottery and luxury items for export across the Aegean.

Political and Governmental Systems

Smyrna was one of Rome’s most favored cities. It held the title *neokoros* for an imperial cult temple – **the first city in Asia** to honor Rome’s deified emperors (Tiberius) with a temple. Earlier, the Attalid kings had rebuilt Smyrna on a grand grid plan, and under Augustus it retained special status: it was granted Roman citizenship and infrastructure gifts (aqueducts, gymnasia, city walls) to reward its loyalty. Inscriptions show Smyrnaeans prided themselves on being “first in Asia to worship the Genius of Tiberius.” Local government followed Roman provincial patterns: a city council of elders and magistrates (archons or prytanes) carried out civic administration, presided over by Roman-approved suffetes. The Jewish population maintained its own leadership (archons and scribes) but was politically significant; local synagogues were influential, sometimes clashing with Christians.

Finance and Commerce

With its two harbors (the Old Port and the New Port), Smyrna dominated Aegean trade. Grain, olive oil, and textiles flowed out; imported were ceramics, spices and imperial coins. Its merchants formed powerful guilds that regulated trade and crafts. Notably, membership in these guilds required participation in pagan and imperial cults – a point of pressure on Christians. Smyrna had bankers and moneylenders; it even issued municipal coinage. Its fertile hinterlands yielded fruits and rice, which city merchants sold widely. The city’s commercial wealth allowed it to support theaters, stadiums and gymnasia – public works financed by merchant families and the state.

Cultural Practices and Social Groups

Smyrna’s cultural identity was proudly Greek-Roman. It claimed the poet Homer as a native son, boasting of its literary heritage. Greek education and Hellenistic festivals were common. Temples to Athena, Cybele, Dionysus and other traditional deities adorned the city. As noted, the imperial cult was ever-present: statue shrines and sacrifices honored the “divine Julius” and emperors. The city’s religion was not tolerant of monotheism, putting “Christian” converts at odds. Ethnically, Smyrna had Greeks, Jews, Romans, Phrygians and others. Its synagogue was among the largest in Asia (archaeologically attested), and Jewish priests likely liaised with local elites. Christianity arrived early (tradition links it to John and Philip). By the time of Revelation, the church of Smyrna consisted of devout believers facing persecution from both pagan authorities and hostile synagogue leaders.

Significant Historical Figures

The most famous Smyrnaean Christian is **Polycarp (AD 69–155)**, a disciple of John and longtime bishop of Smyrna. According to Irenaeus and Eusebius, Polycarp was burned at the stake in Smyrna's stadium in 155, refusing to renounce Christ. Another notable figure was Aristides of Smyrna, an Apologist of the early 2nd century. Civic notables included the philosopher Justin Martyr (born in Flavia Neapolis, but residing later in Smyrna). Emperor worshippers included Lysimachus of Smyrna, who promoted the Tiberius temple. **Ignatius of Antioch** addressed one of his epistles to Smyrna. In Old Testament context, the "Church of Smyrna" echoes those like Job who remained faithful under trial.

Pergamum

Socioeconomic Structure

Pergamum (Pergamon) was a wealthy hilltop city in inland Asia. Once the capital of the Attalid kingdom, by John's time it was a major Roman city (pop. perhaps 100,000) – the provincial seat of Asia until the reign of Emperor Augustus. Its elevated citadel overlooked the Caicus (Bakırçay) valley, controlling trade routes between the Aegean coast and central Anatolia. Wealthy farmlands and gold mines in Lydia enriched Pergamum. The famed Pergamene parchment industry (for luxury manuscripts) and pottery workshops also bolstered the economy. Public life was lavish: grand temples, an enormous theater (10,000 seats), library (second only to Alexandria's), and majestic royal altar (to Zeus). The city exuded Hellenistic culture and civic pride.

Political and Governmental Systems

Pergamum's political status was distinguished. After Attalus III bequeathed the kingdom to Rome in 133 BC, Pergamum became a *free city* and initially the provincial capital. Eventually the capital was shifted to Ephesus, but Pergamum remained a seat of the Roman administrative *conventus* (court) and retained high standing. Under Augustus it received the *neokoros* honor (custodian of an imperial cult temple) – in fact **the first in Asia**. This meant Romans regarded Pergamum as the foremost city of the province in religious loyalty. Local governance was in the hands of the Greek-style boule and archons, but always under a Roman proconsul's oversight. The city's aristocrats (e.g. Diodorus Pasparus) gained influence by benefactions to Rome. Notably, Galen (2nd cent physician) grew up in Pergamum when it enjoyed imperial favor; even emperors like Trajan and Hadrian left imperial campuses at the city's base..

Finance and Commerce

Despite being inland, Pergamum thrived economically. It lay on roads from Pergamum's port cities (Kyzikos, Adramyttium) into the interior. Its artisans produced fine textiles, metalworks, and the famous glowing "Pergamene marble." The city minted coins throughout the Hellenistic

period and under Rome. Banking and finance were sophisticated: Pergamum had an important money market and treasuries (Attalid treasuries survived as city properties). Offerings at the **Temple of Asclepius** (the famous healing sanctuary in the valley) can be seen as part of its economy: tens of thousands of patients brought payments and ex-votos for cures. Some scholars suggest the altar and temples even functioned as depositories. Rural areas around Pergamum produced wine and grains that city merchants traded across Asia.

Cultural Practices and Social Groups

Pergamum was a center of Hellenistic and Roman culture. Greek philosophy and arts flourished; the library drew scholars from around the Mediterranean. Culturally, the city prided itself on its unique identity: Attalid rulers had linked their lineage to the Pergamene cult of Telephus and to Troy's legends (Pergamum had a cult of Athena Teleia). Religiously, pagan cults abounded: the Acropolis featured temples to Zeus and Athena, and multiple hero cults. But perhaps most notable was the **Cult of Asclepius**: in a lush valley 2 km below the city was the sanctuary of Asclepius, an expansive healing temple complex (Asklepieion) with sacred spring pools. For Pergamenes, Asclepius was a city protector (often linked with Apollo) – a role John may have seen as "Satan's throne" (see Rev 2:13). By the first century AD, an imperial cult temple stood on the Acropolis, and the city was famed as a "throne of idols." Socially, Pergamum had a mixed population of Greeks, Romans, and a Jewish community. Associations included religious fraternities (Eleusinian mysteries were held here) and civic clubs. The church in Pergamum (as in other cities) was a small minority within this pagan milieu.

Significant Historical Figures

Pergamum's history is marked by its rulers and patrons. The Attalid kings (Attalus I through III) established its golden age; Attalus II Philadelphus founded Philadelphia nearby (the "brotherly love" city). After 133 BC, governors like Aulus Julius Quadratus (Roman consul, 94, 105 AD) promoted Pergamum's interests in Rome. The city produced Galen (129–c.216 AD), the famous physician who famously praised its Asclepius cult. In Christian tradition, Pergamum's **Antipas** is named in Revelation as a martyr for Christ (Rev 2:13). Outside Revelation, no further details survive on Antipas, but he likely symbolizes all confessors there. Other Christian figures included Marcion (although he was later and from Sinope, not native) and possibly Polycarp visited. In early church history, the martyrdom of Christians like Thraseas took place in Pergamum in the mid-2nd century.

Thyatira

Socioeconomic Structure

Thyatira was a smaller city known for its commercial guilds and textile industry. It sat at a crossroads of Anatolian trade routes, supplying goods to Pergamum and beyond. The ancient author Strabo mentions its rural fertility, but most accounts emphasize Thyatira's craftsmen. Indeed, Thyatira had **more trade guilds than any other city in Asia**. Artisans included coppersmiths and metalworkers (the city minted coins since Lydian times), tanners and leather-workers, wool and linen dyers, potters, bakers and slave traders. Its most famous product was *purple dye* and cloth; even Homer associates Thyatira with purple (Argos spinners). This dye likely came from local madder roots or snails. The garment trades and dyeing brought wealth and a degree of fame to this otherwise provincial town. Its population numbered perhaps 20,000–30,000 in the first century.

Political and Governmental Systems

Thyatira was a municipium in the province of Asia (Lydia district). It probably received Roman citizenship and self-rule privileges under Augustus. A Roman praetor's court based at Sardis had jurisdiction, but local matters were decided by a council of elders (archons) and the *demus* (city assembly). The city was less politically prominent than nearby Pergamum or Sardis, but it was strategically important enough to host Roman garrisons in early empire times. No major imperial benefactions are recorded for Thyatira, though an inscription mentions Emperor Caracalla or Septimius Severus granting it new status. Thyatira's relative obscurity meant its Christians had little protection from local pressures, relying instead on their faith community (led by lay elders or prophets).

Finance and Commerce

Thyatira's economy revolved around its guilds and the river Lycus trade route. Textile manufacturing was the chief industry: merchants sold Thyatira's woolens, dyewares and leathers across Asia Minor. Because of its guilds, the city had a stock of raw wool, dyestuffs (like madder) and vats for processing cloth. There was probably a local mint (Thyatira coins exist) reflecting active commerce. Traders exported purple cloth and farm produce (grains, olives) to Pergamum's port towns. Its location on an important highway – between Sardis and Pergamum – facilitated trade caravans. However, affluent as it was, Thyatira's wealth was modest compared to Mediterranean ports. Its markets would close on festival days, but otherwise daily life centered on apprenticeship, guild dues and meeting halls.

Cultural Practices and Social Groups

Thyatira's culture was typical of small Hellenistic cities in Asia. It had temples to Greek gods (Artemis, Apollo, Dionysus) and likely worshipped the emperor as well. The powerful guilds functioned like social clubs; joining a guild meant regular drinking feasts in honor of guild gods

(often Dionysus/Bacchus) and imperial anniversaries. Membership required conformity to local religion: one guild associate who refused to sacrifice to idols or the emperor was social outcast. We read in Revelation that a woman called **"Jezebel"** operated in Thyatira as a false prophetess (Rev 2:20). This Jezebel (not the OT queen, but so named to underscore idolatrous influence) taught and seduced members into pagan rites and licentiousness. In that sense, the Christian minority here faced pressure both from civic religion and corrupt teachers.

There was also an established Jewish presence (e.g. Lydia of Thyatira, Acts 16:14). Lydia was a God-fearer and the first European convert. Her existence shows that some Jewish spiritual influence existed – one that led to conversion rather than opposition. Other Jews in Thyatira likely followed temple observances in nearby Sardis or Pergamum, but Philippi's Lydia suggests some outreach. Socially, Thyatira had few prominent families; it was a provincial town. Early Christians here numbered at most a few hundred, but among them were dedicated servants (some of whom, like Lydia, were women of business).

Significant Historical Figures

Thyatira is best known biblically for **Lydia** (Acts 16:14–15), a wealthy merchant of purple cloth. Paul met her at Philippi and baptized her, noting her origin as Thyatira. Though Lydia relocated, her home church under Philemon and Apphia (Col 4:15–17) indicates Thyatira's Christian link. The Revelation letter itself refers to "Jezebel the prophetess" (Rev 2:20), a woman causing deep spiritual harm; though unnamed, she was evidently influential in the church. In the early church period, no other widely known names from Thyatira survive. In Byzantine times, the city became the see of saints (e.g. Bishop Polychronius, friend of St. Peter of Jerusalem).

Sardis

Socioeconomic Structure

Sardis was an ancient city – once the proud **capital of Lydia** – though by John's time its glory had faded. In Croesus's era (6th century BC) it was legendary for wealth; ancient authors say Sardis became a byword for opulence. The city's location in western Anatolia sat at the end of the Persian Royal Road and on routes linking the interior to Smyrna, linking East and West. Under Rome Sardis was a regional urban center (pop. ~30,000). Its economy included agriculture (grain and grapes from the fertile Pactolus valley) and mining (the nearby river was rich in gold). The city also had textile workshops (Lydian cloth was famous in antiquity) and banking practices dating back to the first coinage. However, by the 1st century AD Sardis had lost its earlier splendor.

Political and Governmental Systems

Once a Lydian monarchy under Croesus and his Mermnad predecessors, Sardis later fell to the Persians (546 BC), then Alexander, and subsequently to Hellenistic kings. Under Rome it became part of the province of Asia, and Epithets in inscriptions (e.g. “Lydia’s metropolis”) reflect pride in its heritage. Sardis did not regain the *neokoros* honors of its neighbors, nor did it become a provincial capital; it was administratively linked to the nearby governor’s seat (Smyrna). Local governance remained in traditional hands: a Roman-style boule and magistracies, but often dominated by a hereditary aristocracy of old Lydian descent. Some Roman citizens lived there, but Sardis’s status was less exalted compared to Ephesus or Pergamum.

Finance and Commerce

Sardis retained some economic activities. It sat on trade roads; merchants passed through, dealing in Lydian coins (Sardis is credited with inventing coinage under Alyattes). The Pactolus River’s gold sands had long contributed wealth – even now local artisans worked precious metals and gemstones (King Croesus had famously built a golden temple here). Agriculture was robust: olive oil and wheat from outlying farms were traded. A modest port access via Hermus River existed, but Sardis was primarily inland. By Roman times it also served as a **financial center**: an inscription and archaeological finds (e.g. lead weights, currency molds) indicate banking activity. It had one of Asia Minor’s earliest synagogues, implying a community active in trade and finance among diaspora Jews.

Cultural Practices and Social Groups

Sardis maintained rich Anatolian traditions. It was associated with **Artemis of the Ephesians**, and also had a notable temple to Cybele/Artemis. Strabo calls Sardis the seat of the Lydian Artemis and mentions a great temple (though archaeological evidence is scant). After the Roman conquest, Sardis hosted imperial cult worship, and the residents observed the common Greco-Roman festivals (Venus, Apollo). The populace was ethnically diverse: native Lydians (who spoke their old language until late Hellenistic times), Greeks (introduced since Alexander’s era), Romans, and a sizeable Jewish community. The Jews worshipped at their synagogue, one of the few known early synagogues of Anatolia, indicating an established and prosperous group that likely engaged in trade and crafts.

In Sardis the Christian minority would have been a small group. The Revelation letter notes only a few “worthy names” who had not soiled their garments (Rev 3:4), suggesting most Christian activity was underground. These faithful few probably met in homes discreetly. Social classes ranged from rural farmers and artisans up to wealthy former courtiers of the Lydian kings, all of whom would have had to admit Caesar as lord in public religious rites.

Significant Historical Figures

Croesus (King of Lydia, r. 560–546 BC) is Sardis's most famous figure, immortalized by Herodotus as the richest king (after whom "rich as Croesus" derives). Later, in Christian times, one of the early church leaders was **Ignatius of Antioch**, who wrote a letter to Sardis (in about AD 110), indicating a church existed there, though nearly extinct (Phil 13,14). Similarly, the Vision of Irenaeus mentions Sardis as virtually dead by 2nd century. No individual saints from Sardis's congregation are named in Scripture, but St. Paul mentions "Archippus, our fellow soldier" who lived there (Col 4:17). On the pagan side, Sardis hosted figures like Hecataeus (Greek historian) and Annaeus Seneca mentions one Demeas who destroyed an image of Artemis (reported by Pausanias via inscriptions). In general, Sardis's **legacy** was ancient: by Revelation's time it was known more for its history than for contemporary achievements.

Philadelphia

Socioeconomic Structure

Philippiadelphos "City of Brotherly Love" was founded in 189 BC by Attalus II of Pergamum, honoring his loyal brother. A modest city nestled in the Anatolian hills, Philadelphia did not have the grand size of Ephesus or Pergamum. It lay on the trade route between Sardis and Laodicea, connecting Lydia to Phrygia. The region produced wine, olives and wheat, which city merchants traded. Unlike prosperous textile centers, Philadelphia's economy was simpler; it exported agricultural goods and possibly leather items (in Byzantium it later became known for leather and silk). The population was mostly rural folk, merchants and some craftsmen. Its location on the edge of the Lycus River valley made it somewhat isolated but also a "gateway" city (Rev 3:8 speaks of an open door in Asia).

Political and Governmental Systems

After its Hellenistic foundation, Philadelphia became part of the Pergamene kingdom and then the Roman province of Asia. In AD 17 an earthquake devastated the city, and Emperor Tiberius *remitted all taxes* as relief (Tacitus, Annals 2.47). In gratitude Philadelphia honored Tiberius and later Vespasian gave it the cognomen Flavia (making it Flavia Philadelphia). The city also became a *neokoros* under Caracalla – a temple-caretaker for the imperial cult. This shows that Rome valued Philadelphia's loyalty. A council of archons governed the city; modest public buildings included a small theatre and agora. In Byzantine times (4th–6th cent) Philadelphia gained prominence as Lydia's administrative metropolis and was called "Little Athens" for its pagan festivals, suggesting it retained robust civic rituals even alongside growing Christianity.

Finance and Commerce

Philadelphia had no great bank system of its own (the famous “Lydian Bank” was in the region, but at Laodicea). It did strike coins under Rome, some marked “neokoros” to honor the imperial temple. Trade was limited but steady: goods passed through its markets on their way from Lydia into Phrygia. The city’s plateaus grew wheat and grapes, and surrounding orchards supplied fruits. Local craftsmen produced leather and simple clothing for export. Because of earthquake relief, Rome occasionally invested in repairs here. By the 6th century AD a Genoese colony established in Philadelphia traded silk and spices with the West, but this is after the apostolic era. In John’s day, Philadelphia was prosperous enough to declare “I am rich, I have prospered” (Rev 3:17), likely referring to its relative security and agricultural bounty.

Cultural Practices and Social Groups

Philadelphians were conservative Gentile Hellenes. They proudly claimed their founder’s devotion (hence “brotherly love”) and honored Greek gods (Zeus, Athena) and heroes. After the earthquake, rebuilding involved emperor worship – the temple to Divus Julius and a god “Philadelphus”. The city’s strong walls and secure temples later inspired Revelation’s imagery. A small Jewish synagogue likely existed; in Revelation the church is promised to be “a pillar in the temple of my God”, perhaps a polemic against the pride of temple structures.

This synagogue may have been hostile. Revelation’s John warns that Philadelphia’s opponents were not Jews but “the synagogue of Satan” (Rev 3:9) – reflecting a tense relationship. The Jewish community likely saw the new Christian sect as a false brotherhood. Otherwise, the majority population practiced the emperor cult and local cults (Ephesians of Philadelphus, Artemis). Philadelphia’s Christian church appears faithful: the letter says they “have little power” (3:8), meaning few numbers or influence, yet they kept Christ’s word. Martyr persecution was not prominent there, but the church endured pressures from the synagogue and lingering paganism.

Significant Historical Figures

Philadelphia’s biblical claim to fame is its place in Revelation. No later Acts narrative centers there. However, it remained a Christian center; **Ignatius of Antioch** wrote (c. 110 AD) to the Church at Philadelphia, urging obedience to its bishop (Ign. Philadelphians 3). Church tradition names a prophetess **Ammia of Philadelphia** (1st–2nd century) who reportedly received visions aligned with the apostles. In the Byzantine era, Philadelphia produced Theodore Mangaphas, a rebel governor (though hardly a saintly figure). Unlike other cities, no martyr story is famously linked to Philadelphia.

Laodicea

Socioeconomic Structure

Laodicea was Asia's commercial jewel in the first century. Strategically placed on the Lycus River trade road, it became one of the wealthiest cities in Asia Minor. Its prosperity came from diverse industries: banking (it housed the famous Lydian bankers and even had a branch of a central bank), woolen textiles (notably glossy black wool) and a renowned eye-salve ointment. The city sat near the hot mineral springs of Hierapolis; local doctors combined these into an ophthalmic salve with "Laodicean powder" (likely a mixture of Phrygian elements). In sum, the Laodiceans boasted, *"I am rich, I have prospered, and I need nothing"*esv.org – a confidence grounded in material success. By late first century BC, Laodicea was a *polis euergetikos* (benefactor city), meaning Rome and emperors invested in its monuments and status, underscoring its economic importance.

Political and Governmental Systems

Politically, Laodicea was a major **koinon** center. It had recently been elevated to metropolitan rank, governing neighboring cities. Under Augustus it received *neokoros* honors (besides Pergamum, Ephesus, and Smyrna), reflecting its imperial loyalty. The city council (boule) and archons governed civil affairs under the governor of Asia. Laodicea boasted a lavish Capitolium with temples, a stadium, theaters and a complex aqueduct supplying its water. Unlike smaller sister cities, Laodicea was large and cosmopolitan. However, it lacked a local source of drinkable water: water was piped in from Hierapolis's hot springs and Colossae's cold springs, arriving tepid – a fact echoed in Revelation's metaphor (Rev 3:15–16). Politically, it remained a free city enjoying imperial favor, but faced turmoil in civil strife and an earthquake relief similar to Sardis and Philadelphia.

Finance and Commerce

Laodicea was a hub of finance and trade. Its **banking center** was renowned; wealthy Laodiceans invested in currency exchange and loans. Merchants brought goods to Laodicea's market from Syria, Phrygia and the sea ports. The cloth industry – especially black wool – produced high-quality garments sought after in the Roman world. Medicine trade was big: the city exported its eye-salve throughout Anatolia (the verb "to Laodiceanize" meant to treat an eye disease). Also significant was the wool embroidery: Laodicea's weavers had a fast, luminous black dye (Pliny mentions "Lydian purple"). Because of these industries, Revelation references the trade: "white garments" (from its wool) and "eye salve" (from its medicine). Laodiceans were affluent enough that their coins and markets reached beyond Asia – one scholar notes Laodicea's prosperity rivals Ephesus's.

Cultural Practices and Social Groups

Culturally, Laodicea was a cosmopolitan Greco-Roman city. It had temples to Zeus, Artemis and Hadrian; an educational gymnasium and philosophical schools. The elite practiced the imperial cult and various mystery religions. However, given its lack of water, a major local legend told of the stingy widow who, when approached for funds to build aqueducts, only gave from her meager supply (Josephus, Ant. 15.1.2). Some interpret the Laodicea letter's eye-salve metaphor (Rev 3:18) as a subtle allusion to this local legend of spiritual myopia.

Socially, Laodicea had a large Jewish community (because of its commercial ties to Syria), but fewer synagogues than Ephesus or Smyrna. Paul never visited, but his letter to Colossians (Col 4:13–16) indicates close ties: Epaphras (a Colossian evangelist) also labored for Laodicea's church, and Paul greets the church there. Indeed, the good teacher **Epaphras** (Col 4:12) likely co-founded Laodicea's church. By Revelation's time, the church was wealthy like its city – perhaps too comfortable. The letter chides them for being lukewarm (neither fervent nor cold), highlighting how the city's lukewarm water supply became the Lord's image of their complacent faith.

Significant Historical Figures

Though Laodicea had no apostles dwelling there, it was associated with several early Christians. **Philemon, Apphia and Archippus** (New Testament figures) were probably leaders of the church in Laodicea or neighboring Colossae (see Col 4:15–17; Phm 2). Epaphras of Colossae labored for Laodicea (Col 4:12). Later, the Montanist controversy affected Laodicea – the charismatic prophet Montanus first preached near here, and some Laodiceans (Prisca and Maximilla) spread his New Prophecy in the late 2nd cent. This led orthodox bishops like Papirius in the 3rd cent to reassert the city's faith. But in John's time, the church was still firmly under orthodox leadership. Politically, a well-known Laodicean was Fronto (consul in 165 AD), famed as a rhetorician in Marcus Aurelius's court – although not directly connected to the church.

Consider Jonah: he was as hot with disobedience as you are lukewarm with complacency. At the Ninevite repented, God relented (Jonah 3). Likewise, Christ stands at the church's door knocking. Open to Him, and He will sup with you – just as He did at Abraham's tent (Gen 18) and at the Last Supper. The promise of a seat on Messiah's throne (Rev 3:21) awaits the faithful. As Isaiah foretold, Zion shall become a cause of singing once more (Isa 52:9).

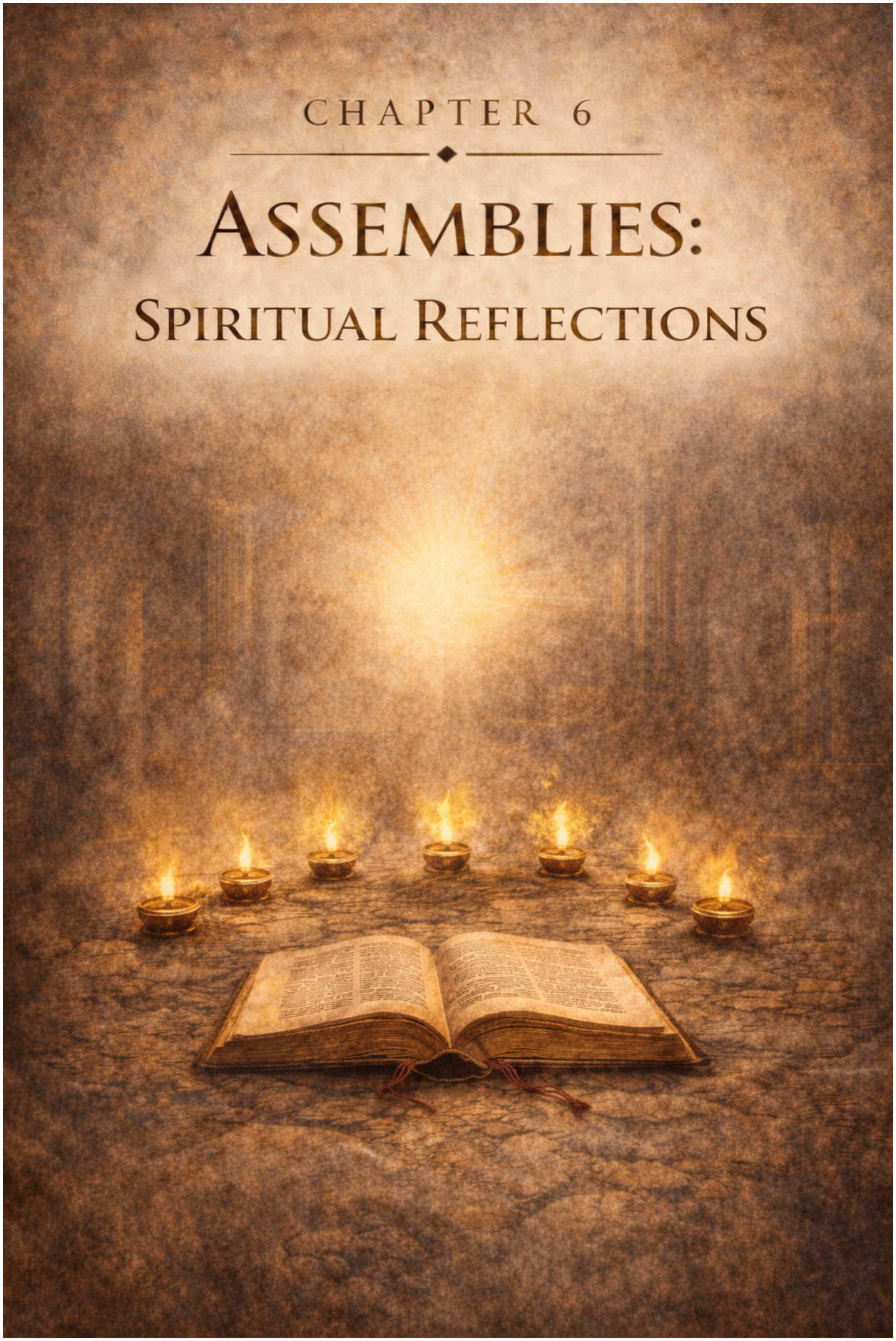
O faithful Laodiceans, do not miss the coming of the Bridegroom (Matt 25:10). He who was rich became poor for you (2 Cor 8:9) and holds the keys of Death and Hades. Repent! Dress in the linen gifts of His Spirit (Rev 19:8). Then no earthly wealth can delude you – instead, you shall reign with Christ, enjoying true riches forever.

PART III

Theological and Spiritual Synthesis

CHAPTER 6

Assemblies:
Spiritual Reflections



Introduction to the Spiritual Context

The chapters that follow serve a different purpose than the historical and contextual material that came before them. The earlier portion of this work was concerned primarily with grounding Revelation in its ancient setting: its language, symbols, covenant world, political pressures, and literary patterns. That task was necessary, because a text so often distorted by speculation must first be returned to its own world before it can be read with any seriousness. History establishes the frame. Context disciplines interpretation. Language restrains imagination from wandering into fantasy.

Yet Scripture is not given merely to be examined as an artifact. It is also given to confront, refine, warn, and sustain the people who read it. For that reason, this section turns from historical reconstruction to spiritual reflection. It does not abandon the historical foundation already laid, nor does it attempt to replace careful study with sentiment or religious performance. Rather, it asks what Revelation means once it has first been heard in its proper world. If the earlier chapters sought to clarify what the text said in its own time, these reflections ask what its testimony demands of the faithful in every age.

This distinction matters. The purpose of the historical section was to recover the text from confusion. The purpose of the spiritual section is to receive the text as a living witness. The first sought to correct misreadings, expose inherited distortions, and restore the covenantal and prophetic environment in which Revelation was written. The second seeks to meditate upon the moral, spiritual, and theological force of that restored vision. One section is concerned with orientation; the other with response. One establishes the ground; the other asks what sort of people ought to stand upon it.

These reflections should therefore be read neither as detached academic commentary nor as speculative devotionalism. They are an attempt to think faithfully after the historical work has been done. They proceed from the conviction that Revelation is not merely a puzzle of symbols, nor a weapon for sectarian argument, but a testimony that presses upon the conscience. It speaks to endurance, compromise, accusation, holiness, worship, judgment, and vindication. It searches religious systems, exposes false power, and comforts those whom the world and empire would crush. To read it only historically is to leave its sword sheathed. To read it only spiritually without historical discipline is to swing that sword blindly.

The role of this section, then, is separate but not independent. It stands upon the historical and contextual study already presented, but it turns that foundation toward reflection, exhortation, and inward reckoning. It asks not only what Revelation meant, but what it reveals about faithfulness, corruption, suffering, witness, and the posture of the assemblies before Elohim. It is here that the text moves from the page into the inner court, from analysis into examination, from interpretation into spiritual reckoning.

In that sense, this section is not a retreat from scholarship, but its necessary companion. Once the text has been restored to its historical horizon, the reader must still decide whether to stand

with Babylon or with the Lamb, with accusation or with intercession, with compromise or with obedience. The pages that follow are written in that spirit. They do not seek spectacle. They seek clarity, sobriety, and reverence before a book that has too often been abused by both ignorance and arrogance. Their purpose is to let Revelation speak not only to the mind, but also to the conscience.

Ephesus

“I know your works…”

“*To the messenger of the assembly in Ephesus write:*
These things says the One who holds the seven stars in His right hand,
who walks in the midst of the seven golden lampstands:
I know your works…” (Revelation 2:1–2)

The first thing Yeshua says is not, “I have an opinion.”
He says, “I know.”

He knows the hours you have spent wrestling with Scripture.
He knows the arguments you’ve answered, the false teachers you’ve resisted,
the late nights spent contending for truth in a world drunk on lies.

Ephesus was like that.
A city full of noise—merchants, philosophers, idol-sellers, imperial priests—
and right in the middle of that spiritual marketplace: an assembly that refused to bow to idols.

They were not lukewarm about doctrine.
They hated the works of the Nicolaitans—those who turned grace into license,
who preached a Messiah without obedience, a covenant without holiness,
a “faith” that could sleep with the world and still call itself set apart.

Yeshua looks at them and says,
“I see your toil. I see your endurance. I see that you cannot tolerate evil.
You test those who claim to be apostles and are not, and you have found them liars.”

Beloved, hear the honor in that.
He is not despising their discernment.
He is not mocking their zeal.
He is saying: *You stood when others fell. You guarded what others sold.*

Some of you are exactly there.
You are exhausted, but still standing.
You have been called legalist, fanatic, Pharisee, Torah-lover, “Old Covenant,” and worse.
You refuse to throw away the commandments of God to please the churches of men.
You refuse a Messiah who abolishes the Law His Father spoke.

Yeshua says to such people:
“I know. I see. I remember.”

But something happens to warriors

Yet to Ephesus, He adds a sentence that should shake every serious believer:

> "*But I have this against you, that you have left your first love.*" (Revelation 2:4)

Not: you lost your love.
Not: it was stolen.
"*You have left*" it.

In a city like Ephesus, where every day was a war zone of ideas,
it was natural to grow into a defender, a gatekeeper, a watchdog.

You can spend so many years fighting wolves that you start to forget why you loved the Shepherd.

You can become so occupied with the walls of the house
that you no longer sit at the table and enjoy the presence of the Master.

Ephesus did not fall into obvious heresy.
They did not bow to idols.
They did not throw away Torah.
They did something more subtle and more terrifying:

They drifted from love… while remaining right.

They exchanged tears for analysis,
worship for debate,
tenderness for suspicion,
and intimacy for mere accuracy.

Beloved, this is the danger of every "Ephesus heart"—
the heart that loves truth so fiercely it slowly forgets to love the One who is Truth.

The assembly as a mirror

Revelation does not give us Ephesus just to say,
"Look how they failed."

Ephesus is the first assembly mentioned, and it sets the pattern.

Yeshua walks among the lampstands.
He inspects. He weighs. He praises. He rebukes. He warns. He promises.

Ephesus stands in for all of us who:

- cherish doctrine,
- expose false teachers,
- reject cheap grace,
- honor the Torah and the testimony of Yeshua,

but quietly, silently, slowly… cool.

You can be theologically faithful and spiritually distant.
You can be outwardly uncompromising and inwardly unmoved.
You can be able to quote the prophets, argue the covenants,
and yet not weep in His presence anymore.

That is the Ephesian sickness.
And that sickness can live in a Messianic congregation,
in an apostolic movement,
in a Torah-honoring home,
just as easily as in any lukewarm church in the nations.

Remember, repent, return

Listen to the remedy Yeshua gives:

"*Remember therefore from where you have fallen;*
repent and do the first works,
or else I will come to you quickly and remove your lampstand from its place—unless you repent." (Revelation 2:5)

Three commands, like three blows on the door of the heart:

1. **Remember.**
   Remember what it was like when your heart first burned.
   When the Name of Yeshua felt like fire in your bones.
   When you read the Scriptures not to win arguments,
   but because you were hungry to hear your Father speak.

When Shabbat was not a point of debate but a delight.
When every commandment felt like a love-letter, not a legal exercise.

2. **Repent.**
   Not just of obvious sins—
   repent of the secret pride of being “the one who is right.”
   Repent of treating the Bridegroom like a topic instead of a Person.
   Repent of serving in His house with the heart of a hired worker instead of a son or daughter.
   Repent of using truth as armor against intimacy.

3. **Return to the first works.**
   Not new tricks. Not new revelations.
   The *first* works:
   simple prayer.
   quiet worship.
   mercy.
   generosity.
   reading the Word not to prove someone wrong, but to know Someone better.
   kindness to the brother or sister who still doesn’t see everything you see.

Yeshua’s warning is severe:
“If you will not, I will remove your lampstand.”

Think about that.

You can keep your theology, your structure, your gatherings, your Hebrew, your debates—
and yet the lampstand can be gone.

The assembly can still meet… and yet the Presence has departed.

That’s what He threatens:
not that they will lose every doctrine,
but that they will lose their **light**.

Guard truth, but don’t lose the Bridegroom

From a Messianic/apostolic perspective, Ephesus is uncomfortably close to home.

We, too, stand against Nicolaitan teachings:

- the lawless gospel,
- the “once-said-a-prayer” faith,
- the divorce between Yeshua and Torah,
- the festivals of men replacing the feasts of YHWH.

We are right to hate those works.
Yeshua Himself says, “*You hate the deeds of the Nicolaitans, which I also hate.*”

But we must hear the rest:

You can hate what He hates and yet fail to love as He loves.

You can hold the commandments and yet lose the tenderness, the awe, the joy of walking with the Son whom the Father sent.

You can be like Martha—busy, correct, serving—
while Mary sits at His feet and hears His word.

Yeshua does not rebuke Martha for serving.
He rebukes her for forgetting the *one thing necessary*.

Ephesus is Martha on a city scale.
And many of us are Ephesian at heart.

What does “first love” look like?

First love does not mean shallow, emotional hype.
It means a heart that is:

- quick to repent,
- quick to worship,
- quick to forgive,
- quick to obey,
- slow to boast.

First love prays like this:
“Abba, if I understand every mystery but do not love You, I am nothing.”

First love reads Torah like this:
“These are not weapons for my pride.
These are the ways of my Father’s house. Teach me to walk in them with Your Son.”

First love looks at Yeshua not as a theological battlefield,
but as the living, risen Messiah who walked in our dust,
who suffered, who obeyed His Father perfectly,
who will return to judge the living and the dead.

First love is when obedience and affection walk hand in hand.

A word to watchmen and warriors

Some of you are called to be watchmen.
You see error quickly.
You smell compromise from a mile away.
You feel the rage of Elijah when people mix the holy and the profane.

Do not despise that calling.
The body needs eyes.
The flock needs shepherds who will drive off the wolves.

But hear this:
A watchman whose heart grows cold toward the King becomes dangerous.

Because then you will fight for the wall and forget the people.
You will fight for the system and forget the Bride.
You will fight for the teachings and forget the Teacher.

Yeshua does not say, “Stop testing apostles.”
He says, “Test them… but also test your own heart.”

Is your zeal still soaked in love?
Or has it become dry tinder, ready to burn everyone but yourself?

The promise to Ephesus

Yeshua does not end with threat.
He ends with promise:

> "*To him who overcomes I will give to eat from the tree of life,*
> *which is in the midst of the paradise of God.*" (Revelation 2:7)

Where did we last see that tree?
In Eden, guarded by cherubim, closed off by the flaming sword.

The first Adam lost access to that tree.
The last Adam, the Messiah, opens the way again.

But notice what He ties it to:
not being the smartest, not being the harshest defender—
but **overcoming** this drift from love.

The overcomer in Ephesus is the one who:

- remembers,
- repents,
- returns.

The one who says,
"Messiah, I want to love You like I did when You first opened my eyes—
but with deeper understanding now,
with Torah in my bones,
with wisdom, but still with childlike awe."

To such He says:
"Eat. Come back into the garden.
Walk with Me in the cool of the day again."

Call

So, beloved, let us allow Ephesus to read us.

Are we doctrinally awake but emotionally numb?
Sharp in mind, tired in spirit?
Clear about what we oppose, but hazy about Who we adore?

Then the word to Ephesus is the word to us:

Remember.
Repent.
Return.

Let's ask the Father to restore to us the joy of our salvation,
to pour out His Spirit so that our passion for truth is matched by our passion for His Son,
that our zeal for Torah is matched by our tenderness toward the Bridegroom.

May we be a people who both **hate what He hates** and **love Him with all our heart**.
Not security guards of a system.
But a bride, watching, waiting, burning with first love until He comes.

Smyrna

“I know your tribulation and your poverty…”

“*And to the messenger of the assembly in Smyrna write:*
The First and the Last, who became dead and lived again, says these things:
I know your tribulation and your poverty (but you are rich)
and the blasphemy by those who say they are Jews and are not, but are a synagogue of Satan.”
(Revelation 2:8–9)

Hear who is speaking.

Not a distant deity.
Not a soft rabbi with abstract ideas.
“The First and the Last, who became dead and lived again.”

The One who stepped into our dust,
who felt the lash on His back,
who tasted abandonment, betrayal, mockery, death—
that One speaks to Smyrna.

And what does He say first?

“I know.”

Not, “I see the statistics.”
Not, “I am aware of persecution in a general way.”
“I know your tribulation. I know your poverty.”

Smyrna was a rich city, a proud port,
full of marble, commerce, philosophy, and honor games.
Yet the assembly there is poor.

Why?

Because to confess Yeshua as Messiah in a city drunk on Caesar and idols
means doors close, markets grow cold, family ties snap,
and some jobs simply vanish.

You will not bend the knee at the guild feast?
Then you will not sit at the table.
You will not burn incense to Caesar?
Then your stall in the market stays empty.

Their poverty was not laziness; it was loyalty.

And heaven looks at this worn, pressured, low-status flock
and says a sentence that should make us tremble:

> "*But you are rich.*"

The synagogue despises them.
The city ignores them.
The empire will soon crush them.

The King of Israel calls them rich.

The "synagogue of Satan" and the remnant

"*I know the blasphemy by those who say they are Jews and are not, but are a synagogue of Satan.*"

This is not a license for hatred against the Jewish people—God forbid.
Our King is Himself a Jew, Lion of Judah, Son of David.
Paul says plainly: "To them belong the covenants, the giving of the Torah, the promises."

Messiah is not attacking Israel;
He is exposing hypocrites.

There have always been two Israels:

- the Israel of the flesh and
- the Israel of the heart.

The prophets thundered this long before John:

"You draw near with your lips, but your hearts are far from Me."
"You oppress the widow and orphan, and yet stand in My house and say, 'We are delivered!'"

Those in Smyrna's synagogue who slander the believers,
who ally with Rome's power against Messiah's flock,
have stepped out of the prophetic stream of Israel and into the stream of the adversary.

They "say they are Jews" – they wear the name –
but they have turned their backs on the King of the Jews.

They stand in the synagogue of Moses,
but resist the very One Moses said would come.

So Yeshua names it: *a synagogue of Satan* –
not because Torah is evil, not because Jews are cursed,
but because any religious gathering, Jewish or Gentile,
that actively mocks, hunts, and betrays the Lamb and His little ones
has taken its stand on the wrong side of the story.

This is a sober warning for every tradition.
A congregation can keep feasts, chant Scripture,
and yet become a house of accusation rather than a house of prayer.

Smyrna shows us:
the remnant may look small, poor, and fringe—
but heaven knows who is truly Israel.

“Do not fear what you are about to suffer…”

“*Do not fear what you are about to suffer.*
Behold, the devil is about to throw some of you into prison,
that you may be tested, and you will have tribulation ten days.
Be faithful unto death, and I will give you the crown of life.”
(Revelation 2:10)

Notice that Yeshua does not promise Smyrna an escape hatch.

No, He prophesies **more** suffering.

“Do not fear what you are about to suffer.”

This is not the Western gospel of comfort.
This is the gospel of the cross.

The devil will throw some of you into prison.
There will be trials, interrogations, betrayals.
Some will be martyred.

But the Messiah—
the One who Himself went into the prison of Sheol and walked out—
places a command upon their fear:

“Do. Not. Fear.”

In Egypt, Israel watched plague after plague fall,
yet God drew a line around Goshen.
In Babylon, three Hebrews faced the furnace,
but the Son of Man joined them in the flames.

Smyrna is told:

The furnace is coming.
The test is real.
But the One who speaks has already walked through the fire of death.

In Jewish thought, ten days points to a defined period,
an appointed time with an end—the way the Ten Days of Awe run from Yom Teruah to Yom Kippur.
God says: *This suffering is not random. It is measured. I am still the One who numbers your days, not Rome, not Satan.*

And then comes the promise:

> "Be faithful unto death, and I will give you the crown of life."

The world will strip you of gold, position, and praise.
He will place on your head a crown they cannot touch.

The empire can kill the body.
The King resurrects the body.

The first Adam lost the garden.
The second Adam offers the victor's wreath at the end of the race.

This is not a participation trophy.
This is the reward for those who cling to Him when it costs everything.

Smyrna vs. Laodicea: poor yet rich, rich yet poor

Hold Smyrna up against Laodicea.

Laodicea says,
"I am rich, I have prospered, I need nothing."

Yeshua replies,
"You do not realize that you are wretched, pitiable, poor, blind, and naked."

Smyrna has the opposite confession:

“We are poor. We have nothing. We are crushed.”

Yeshua says,
“You are rich.”

Laodicea has comfort, status, banking, medicine—
and lacks spiritual reality.

Smyrna has chains, hunger, slander—
and heaven calls them wealthy.

The question is not:
“How much do you possess?”
The question is:
“What does Yeshua call you in the midst of it?”

Better to be a despised little flock in Smyrna,
clinging to the Lamb,
than to be the dignified, admired, lukewarm empire church in Laodicea.

The Smyrna spirit is this:

“I may lose my job, my place, my family, but I will not lose my Messiah.
If all I have left is Yeshua and His promises, then I am not poor.”

A word to the suffering, the small, and the rejected

Some of you live in Smyrna right now.

You are not celebrated; you are tolerated, maybe mocked.
You are not the largest congregation; you are the odd one in the city,
the strange house that keeps the feasts of YHWH and clings to His commandments and His Son.

Some of you have paid real prices:

- family misunderstanding,
- loss of friends,
- being labeled “cult,” “Judaizer,” “legalist,”

- being shut out of opportunities because you will not compromise.

You look at your life and say, “I am so far from where I thought I’d be.
I am not influential. I am not secure. I am tired.”

Listen carefully:

Yeshua does not stand over Smyrna with a clipboard,
looking for better performance.

He draws near, shows His own scars,
and says, “I know.”

He does not rebuke Smyrna.
He does not say, “You lack love,”
or “You tolerate false teaching.”

To this ekklesia, there is no “But I have this against you.”
There is only:

“I know.
Do not fear.
Be faithful.
I will crown you.”

People may misread you.
Religious systems may cast you out.
Babylon may move on without you.

He will not.

Hearing with Smyrna’s ears

The letter ends like this:

“*He who has an ear, let him hear what the Spirit says to the assemblies.*
The one who conquers will not be hurt by the second death.”
(Revelation 2:11)

Smyrna’s promise is not,
“You will not die.”

It is,
“Death will not own you.”

The first death may touch your body.
The second death—the final judgment, eternal separation—
will never lay a finger on you.

Why?

Because the One who was dead and is alive again
has already stepped into that darkness and broken it from the inside.

So the Spirit speaks to all assemblies through Smyrna:

- To the persecuted: Your suffering is seen. It is not pointless. The King will repay.
- To the poor: Your lack is not a curse if it is borne for His Name. You are rich in the only currency that matters.
- To the small: Numbers do not impress heaven. Faithfulness does.
- To the comfortable: Beware. You may be envying all the wrong churches.

Call

Beloved, let us learn from Smyrna how to suffer well.

Not with self-pity,
but with quiet courage.

Not with bitterness toward our accusers—Jew or Gentile—
but with the same heart that cried, “Father, forgive them,”
even as nails pierced flesh.

Let us ask God not merely for deliverance from every trial,
but for faithfulness in the midst of trial.

Let us teach our hearts to say:

“If faithfulness costs me, let it cost me.
If obedience makes me lonely, let me be lonely with Yeshua rather than popular without Him.

If the path of the Lamb leads through Smyrna's streets,
then I will walk them with my eyes on the crown of life."

May the First and the Last,
who was dead and is now alive forever,
strengthen every Smyrna soul among us—
until the day when tribulation ends,
tears are wiped away,
and the persecuted stand crowned in the Kingdom that cannot be shaken.

Beloved,

If Ephesus warns the cold-hearted defender
and Smyrna comforts the bleeding faithful,
Pergamum confronts the **compromised remnant**—
those who live in the shadow of the throne of Satan
and are tempted to make peace with it.

This is the word of Yeshua to a people who have not denied His Name,
but have begun to share their table with idols.

"Where Satan has his throne…"

"*And to the messenger of the assembly in Pergamum write:*
These are the words of Him who has the sharp, two-edged sword.
I know where you dwell—where Satan's throne is.
Yet you hold fast My Name, and you did not deny your faith in Me,
even in the days of Antipas, My faithful witness,
who was killed among you, where Satan dwells."
(Revelation 2:12–13)

Yeshua introduces Himself here not as the gentle shepherd,
but as the One who carries the **sharp, two-edged sword**—
the living Word that judges thoughts and intentions,
that pierces bone and marrow,
that separates holy from profane.

Pergamum was a city of altars and thrones:

- The towering altar of Zeus on the acropolis.
- The cult of Asclepius, the "healer," with his serpent symbol.
- The imperial cult, calling Caesar "lord" and "savior."

The city was a kind of open-air temple complex,
a place where the earthly powers and principalities
displayed their glory.

No wonder Yeshua calls it "where Satan's throne is."

And yet, right there, in that spiritual furnace,
He has a people.

"*You hold fast My Name.*"
They did not bow when Antipas was killed.
They did not confess Caesar as lord to save their livelihood.
Their brother's blood soaked Pergamum's stones,
and still they refused to deny Yeshua.

Do not miss this:
He honors their courage first.
He remembers the martyr by name.
He calls him "My faithful witness"
—the same title used for Yeshua Himself in Revelation 1:5.

So before the rebuke, there is real praise:
You stayed with Me under pressure.

Some of you live in places like Pergamum:
where the atmosphere is thick with idolatry,
sexual immorality is celebrated,
the government is treated as god,
and you feel like the only one in your family, your city, your workplace
who will not say "Caesar is lord" to keep the peace.

He sees you.
He does not confuse your struggles with betrayal.
He knows the cost of simply not denying His Name.

But that is not the end of the story.

"But I have a few things against you…"

"*But I have a few things against you:*
you have there some who hold the teaching of Balaam,
who taught Balak to put a stumbling block before the sons of Israel,
so that they might eat food sacrificed to idols and practice sexual immorality.
So also you have some who hold the teaching of the Nicolaitans."
(Revelation 2:14–15)

The issue in Pergamum is not **open hatred** of Yeshua.
The issue is **quiet accommodation**.

You can almost hear the conversations:

“We still believe in Yeshua.
We still confess Him as Messiah.
We’re just… trying to live in this city.
You can’t refuse every guild feast.
You can’t be the only one who won’t honor the emperor.
Surely God understands.”

This is where **Balaam** walks back onto the stage of history.

Remember the story:
Balak, king of Moab, hires Balaam to curse Israel (Numbers 22–24).
He cannot.
Every time he opens his mouth, blessing comes out.

So what does he do?

He finds another way to destroy them that does not look like cursing:

He teaches Balak how to **seduce** Israel instead.

Send your women.
Invite them to the feasts of your gods.
Get them eating and drinking, mixing worship with lust,
and let them curse themselves.

That is the spirit at work in Pergamum.

Not a direct denial of Yeshua,
but a “teaching” that whispers:

“You can have both.
You can go to the idol feasts and still be the people of God.
You can join the sexual looseness of the city and still call it grace.”

This is also the **Nicolaitan** spirit—
the idea that grace means your body and behavior no longer matter,
that you can join the culture’s idolatry and immorality
and stay safe under a verbal confession of Christ.

Pergamum did not throw Yeshua out the door.
They set up a guest bed for Balaam in the spare room.

Beloved, this is where the sword comes in.

Yeshua stands in the middle of His assembly and says:

“You have some among you who are teaching this.
You are tolerating it.
You are allowing My little ones to be led where Israel was led at Peor—
straight into a smiling, religious form of self-destruction.”

He does not say, “Well, they still come to synagogue.
They still say the Shema.
They still claim My Name.”

He says:
“I have this against you.”

The economics of compromise

Why was this teaching attractive?

Because in cities like Pergamum, religion was tied to **economy**.

To be in a trade guild—the ancient version of a union, network, and business club in one—
you joined its sacrificial meals.

You honored the guild’s patron deity.
You attended banquets in pagan temples.
You poured a libation to Caesar.
You joined in the after-ritual “festivities,” which were often sexually charged.

To refuse all of that was to risk your job, your social standing, your income.

Balaam’s teaching basically said:

“Don’t be extreme.
God knows your heart.
You can go through the motions for the sake of business
and still be His.
It’s just meat. It’s just a night. It’s just politics.
Don’t throw away your life over a feast.”

Pergamum is what happens when we spiritualize compromise.

When economic fear and social pressure dress up as “wisdom.”
When we justify bowing just a little,
eating just a little,

joining in just a little—
because “we have to live.”

The same temptation is alive now:

- “I don’t believe in what this company stands for, but I’ll lie on the forms. I have to keep my position.”
- “I don’t agree with this celebration, but I’ll show up, raise a glass, and smile. I don’t want to lose these relationships.”
- “I know this entertainment is filthy, but everyone watches it. I don’t want to be the weird one.”
- “I know this relationship is immoral, but I’m lonely. God understands.”

Beloved, that is how Pergamum happens.

No one wakes up and shouts, “I choose Satan’s throne!”
They just choose not to make a scene at his table.

The call: repent, or I will fight against them

“*Therefore repent.*
If not, I will come to you soon and war against them with the sword of My mouth.”
(Revelation 2:16)

Yeshua does not tell the faithful in Pergamum,
“Just ignore the Balaam teachers and stay sweet.”

He tells the assembly:

“Repent.”

That means:

- Stop tolerating this doctrine in your midst.
- Stop treating compromise as a secondary issue.
- Stop hiding behind “we’re under grace” while people are devoured.

If the assembly will not deal with it,
He will.

“I will war against them with the sword of My mouth.”

He will confront the false teachers Himself.
He will expose, strip, and judge.
The same Word they twisted to justify sin
will become the Word that condemns their twisting.

That is terrifying… and merciful.

Terrifying, because Yeshua is not the mascot of our systems;
He is the Lord of the assembly.

Merciful, because He warns first.
He gives time to repent.
He sends this letter before He unsheathes the sword.

Pergamum reminds us:

Messiah’s patience is long, not infinite.
A fellowship that will not clean house, He will clean Himself.

Hidden manna and a white stone

But He does not end with the sword.
He ends with a promise to those who overcome.

“*He who has an ear, let him hear what the Spirit says to the assemblies.*
To the one who conquers I will give some of the hidden manna,
and I will give him a white stone,
and on the stone a new name written
that no one knows except the one who receives it.”
(Revelation 2:17)

While Balaam’s doctrine offered **public feasts** in pagan temples,
Yeshua offers **hidden manna**.

Manna is wilderness bread, covenant food.
It represents God’s supernatural provision,
His sufficiency when the world’s systems are not feeding you.

Hidden manna says:
"If you lose your place at Pergamum's tables,
you will not starve.
I Myself will feed you with what the world cannot see or touch."

To the one who refuses the idol feast,
He gives a better table.

And the white stone?

In the ancient world, white stones had several uses:

- A vote of acquittal in a court (black stone = guilty, white = innocent).
- A token of admission to a banquet.
- A mark of honor, a kind of small trophy or personal gift.

Yeshua promises a stone with a **new name** on it—
a secret name between Him and the one who receives it.

In other words:

- While the world slanders you, I declare you acquitted.
- While the guilds shut you out, I give you admission to My feast.
- While Pergamum brands you with shame, I give you a name of honor no one can erase.

Balaam promises you a place in society
if you'll just soften, blend, bow a little.

Yeshua promises you a place at His table,
a personal name,
and bread from heaven,
if you will remain set apart.

A word to Pergamum hearts

Some of you feel like you live spiritually in Pergamum.

You have not denied Yeshua.
You have stood when it cost you.
Maybe you have even watched brothers and sisters fall away,
and you stayed.

He honors that.

But He may also be putting His finger on places of compromise:

- that “little” participation in idolatrous culture you keep justifying,
- that “small” immorality you keep calling weakness instead of repentance,
- that teacher or voice you keep listening to who tells you
  you can keep one foot in the feast of demons and one at the Lord’s table.

The call is simple and severe:

Repent.

Turn away.
Cut ties.
End the double life.
Tear up the invitation to Balaam’s banquet.

Better to eat simple bread with Yeshua in the wilderness
than fatten yourself at the king’s table in Babylon.

Call

Beloved, let Pergamum search us.

Are we holding fast His Name with our lips
while sharing our loyalty with the idols of our age?

Are we enduring persecution
yet secretly nursing compromise?

Are we more afraid of losing our place in the world
than losing our purity before God?

Then today is a day for Pergamum repentance:

- To renounce doctrines that make sin seem survivable.
- To cut off behaviors we know are defiling, even if they cost us economically or socially.
- To ask for the fear of YHWH to be greater in us than the fear of missing out.

And as we do, let us fix our eyes not on what we lose,
but on what is promised:

Hidden manna.
A white stone.
A name whispered by the King
that only you and He will share.

In a city of thrones and idols,
in a world ruled by spectacle and compromise,
you are invited to belong to the Lamb alone.

May the One who holds the sharp, two-edged sword
cut away from us everything Balaam has built,
and may He seal in us the courage
to feast with Him and Him alone
until He returns.

Beloved,

If Ephesus warns us about a love gone cold,
and Smyrna strengthens us in suffering,
and Pergamum calls us out of compromise,

then Thyatira steps into the pulpit to address a quieter danger:

a loving, serving, growing assembly
that refuses to confront a poisonous voice in its midst.

This is the letter for congregations with warm hearts
and weak boundaries.

"The Son of God, whose eyes are like a flame of fire…"

"*And to the messenger of the assembly in Thyatira write:*
The Son of God, who has eyes like a flame of fire,
and His feet like burnished bronze, says this:
I know your works, and your love and faith and service and perseverance,
and that your latter works are greater than the first."
(Revelation 2:18–19)

Listen to how Yeshua introduces Himself here.

Not just as the First and the Last.
Not just as the One with the sword.

Here He is:

- **The Son of God** – a direct royal title, echoing Psalm 2.
- **Eyes like fire** – seeing through appearances, disguises, excuses.
- **Feet like burnished bronze** – steady, heavy, unshakable in judgment.

This is not the soft-focus painting of Jesus
with a lamb over His shoulders and no spine in His back.

This is the King-Messiah, the Judge, whose gaze burns through pretension.

And what does He see in Thyatira?

Not deadness.
Not cold orthodoxy.

He sees **beautiful things**:

- Works.
- Love.
- Faith.
- Service.
- Perseverance.

And more than that:

"*Your latter works are greater than the first.*"

Thyatira does not have the Ephesian problem of decline.
They are **growing**.

More love than before.
More service than before.
More visible faith than before.

If you visited Thyatira,
you might say, "This place is alive.
They really love one another.
They are serving the poor, enduring hardship, increasing in good works."

And Yeshua says: "I know.
I see every hidden act of kindness, every quiet sacrifice."

So if you are in a small assembly
doing your best to love well, serve faithfully, keep going—
do not miss this:

He honors that.
He is not blind to your devotion.

But then comes a line like a bell tolling over the city.

“But you tolerate that woman Jezebel…”

“*But I have this against you,*
that you tolerate that woman Jezebel,
who calls herself a prophetess
and teaches and seduces My servants to commit sexual immorality
and to eat things sacrificed to idols.”
(Revelation 2:20)

The problem in Thyatira is not lack of love.
It is **misplaced tolerance**.

They are letting someone speak in the Name of God
who is leading His servants into sin.

She “calls herself” a prophetess.
He never says she is one.
He never calls her “My prophetess.”

He calls her **Jezebel**.

That name is not accidental.

In the days of Elijah, Jezebel was the foreign queen
who brought Baal worship into Israel,
fed hundreds of false prophets at her table,
persecuted the true prophets,
and seduced the king and people into blended worship—
YHWH plus Baal, Torah plus Asherah poles,
the covenant plus the culture.

What’s Jezebel doing in Thyatira?

The text tells us:

- She **teaches**.
- She **seduces**.
- She leads servants into **sexual immorality**.
- She leads them to **eat food sacrificed to idols**.

In a city like Thyatira, famous for its trade guilds and crafts,
idolatrous feasts were tied to **business**.

Guild meetings meant offerings to patron gods.
Deals were sealed with meat from idol temples.
Parties slid easily into sexual looseness.

Jezebel's message probably sounded "pastoral" and "prophetic":

"God doesn't want you to be poor.
He understands the pressures of your trade.
He knows your heart.
Go to the feasts.
Don't make a scene.
Your spirituality is deeper than these outward things.
You can engage and still remain 'in the Spirit.'
If anything, you are strong enough to 'redeem' the environment."

Sound familiar?

In other words:

- Redefine grace as permission.
- Redefine maturity as the ability to be surrounded by filth and call it ministry.
- Redefine prophetic as whoever "sees deeper" than the written commands of God.

And the assembly?

They do not endorse her outright.
They don't put her name on the sign.

They **tolerate** her.

They let her be "that sister who's a bit out there,
but powerful, very spiritual, very anointed,
such a blessing to so many."

Their love for people has slid into cowardice before error.

The patience and severity of Messiah

Listen to what Yeshua says next:

"*And I gave her time to repent of her sexual immorality,*
and she does not want to repent.
Indeed I will cast her into a sickbed,
and those who commit adultery with her into great tribulation,
unless they repent of their deeds.
And I will kill her children with death,
and all the assemblies shall know that I am He who searches minds and hearts.
And I will give to each one of you according to your works."
(Revelation 2:21–23)

First, see the **patience** of God.

"I gave her time to repent."

He did not strike her the first time she spoke.
He let His conviction work on her.
He waited.

False prophets are often emboldened by God's patience.
They mistake delay for approval.

But His patience has an end.
And here we hear the end.

- **A sickbed** for Jezebel – the place of pleasure becomes a place of judgment.
- **Great tribulation** for those who commit adultery with her – whether spiritual or physical.
- **Her children** – those truly birthed from her teaching – will die.

These are fierce words.

And Yeshua tells us why He will act so starkly:

"…*so that all the assemblies shall know that I am He who searches minds and hearts.*"

In other words:

Every congregation needs to know that the Messiah is not a mascot.
He is not a sweet logo over our opinions.
He is the One whose eyes are fire,
who knows what we tolerate, what we excuse, what we hide.

He judges not just actions,
but **motives**, **fantasies**, **secret agreements**.

He says:
"I will give to each of you according to your works."

This is not "works versus grace."
This is the Messiah saying
that true faith will produce obedience,
and false faith will shelter disobedience,
and He knows the difference.

"The rest of you… hold fast what you have"

Yeshua does not paint everyone in Thyatira with Jezebel's brush.

"*Now to you I say, and to the rest in Thyatira,*
as many as do not have this doctrine,
and who have not known the depths of Satan, as they call them,
I will put on you no other burden.
But hold fast what you have till I come."
(Revelation 2:24–25)

There are those in Thyatira who **do not buy** her teaching.
They have refused her "deeper revelations."
Did you notice what He calls them?

"The depths of Satan."

Jezebel likely marketed her ideas as
"deeper things… higher realms… advanced spiritual knowledge."

Spiritual pride loves that language.
It says: "Yes, the simple folk need rules, boundaries, commandments.
But we move in the mysteries.
We can handle things that would defile lesser souls."

Heaven calls those "mysteries" what they really are:
the depths of Satan.

Being able to stand in filth without flinching
is not maturity.
It is a symptom of a seared conscience.

To the ones who refused this, He says:

“I lay on you no other burden.
Hold fast what you already have.”

What do they have?

- Love.
- Faith.
- Service.
- Endurance.
- A life of simple obedience and devotion.

They do not need a hundred new revelations.
They need courage to **stay faithful**
and not be drawn into the swirl around Jezebel.

Sometimes holiness looks less like chasing some new “move of God,”
and more like stubbornly staying with
the plain, clear, old paths
while everyone around you runs after the next voice.

“Hold fast what you have till I come.”

Not till the culture approves.
Not till you’re vindicated on social media.
Till He comes.

Authority over nations and the Morning Star

Now comes one of the most staggering promises in all these letters:

“*And he who overcomes, and keeps My works until the end,*
to him I will give authority over the nations—
‘He shall rule them with a rod of iron;
they shall be dashed to pieces like the potter’s vessels’—
as I also have received from My Father;
and I will give him the Morning Star.”
(Revelation 2:26–28)

This is straight out of **Psalm 2**.

There, YHWH says to His Anointed:

“Ask of Me, and I will give You the nations as Your inheritance
and the ends of the earth as Your possession.
You shall break them with a rod of iron;
You shall dash them in pieces like a potter’s vessel.”

Here, the Son of God echoes that…
and then extends it to His overcomers.

The ones who refuse Jezebel’s seduction,
who do not bow to compromise,
who stay loyal to His works to the end—

He says:

“You will share in My rule.
My messianic scepter, My rod of iron,
will be in your hands too.”

The very people the world calls rigid, extreme, unbending—
He will entrust with government in the age to come.

This is not some vague spiritual metaphor.
This is the promise that the meek who now refuse to bend to idols
will one day judge the world with the Messiah.

And then:

“I will give him the Morning Star.”

Later in Revelation, Yeshua says,
“*I am the Root and the Offspring of David,*
the Bright Morning Star.” (Rev. 22:16)

So what is He offering?

Not just a position.
Himself.

The reward for overcoming Jezebel
is not merely surviving tribulation,
or getting a spiritual badge.

The reward is a share in His rule over the nations
and a deeper share in His very life, His light, His presence.

He gives authority.
He gives Himself.

A word to Thyatira hearts

This letter lands especially on assemblies that:

- are rich in affection and service,
- are growing and active,
- but feel allergic to conflict
  when it comes to confronting false teaching and hidden immorality.

If your instinct is always,
"Let's not cause division; let's just love people,"
Thyatira is your mirror.

Yeshua is not asking you to become harsh, unloving, suspicious of everyone.
He is saying:

"Love My people enough to not let a Jezebel devour them.
Love My presence enough to not let a false fire burn on My altar.
Love Me enough to guard what I have entrusted to you."

For some, this means:

- stopping the platform of a voice you know is defiling the flock.
- ending a relationship that is dressed in "prophetic" clothes
  but is pulling you into sin.
- turning off the stream of teaching that constantly nibbles at holiness,
  makes light of sin,
  and mocks obedience as legalism.

For others, it means trusting that your simple obedience—
your steady, quiet, growing love and service—
really does matter to Him.

You do not need Jezebel's fireworks.
You need Yeshua's fire in your eyes.

Call

Beloved, let Thyatira speak to us.

Where we are loving,
may we not be naive.

Where we are serving,
may we not be seduced.

Where we are growing in works,
may we also grow in holy courage
to deal with what He calls poison.

Let us ask Him:

- to cleanse our assemblies from Jezebel's influence,
- to expose teachings that redefine grace as a license for sin,
- to strengthen elders and leaders
  to guard the flock without fear of being called "unloving."

And let us lift our eyes beyond the shaking of this age
to the promise:

Authority with the Son of David.
And the Morning Star Himself.

The King with eyes of fire will come.
May He find in us not a soft tolerance of corruption,
but a tender, fierce love that clings to Him and His ways
until the dawn breaks
and the morning star rises in our hearts.

Beloved,

If Ephesus is the assembly with a tired heart,
and Smyrna the assembly with a bleeding heart,
and Pergamum the assembly with a divided heart,
and Thyatira the assembly with a hospitable heart but dangerous company,

then **Sardis** is the assembly with a **masked heart**.

Polished. Impressive.
Respected. Busy.
Known by many…
and truly known by almost no one.

Except One.

“You have a name that you are alive…”

“*And to the messenger of the assembly in Sardis write:*
These things says He who has the seven Spirits of God and the seven stars:
I know your works, that you have a name that you are alive, but you are dead.”
(Revelation 3:1)

Again, Yeshua begins with, “I know.”

He is not looking at Sardis from a distance,
squinting at a rumor.
He is standing in their midst.

But this time, the diagnosis is terrifying:

“You have a name.
A reputation.
People say, ‘That assembly is alive. That place is happening.’
Yet when I put My hand on your pulse,
I find death.”

Sardis, in the ancient world, was a city with a glorious past—
capital of Lydia, home of Croesus, a proverb for wealth.
By John’s day, it still had the *name*,
but not the same strength.

The assembly reflects that history:
a glow of former glory,
a shell full of echoes.

Everyone says, “They’re alive.”
They have:

- activity,
- maybe crowds,
- maybe music, teaching, programs,
- perhaps even a reputation among other assemblies.

But the One who holds the **seven Spirits of God**
—the fullness of the Ruach—
looks closer and says:

“There is motion, but no life.
There is noise, but no breath.
There is religion, but little Presence.”

This is not the broken, limping church of Smyrna.
This is the polished, sleepwalking church of Sardis.

The danger of spiritual reputation

“Name” is not a trivial word in Scripture.

Shem.
Title, reputation, identity, renown.

Sardis has a **religious brand**.

We could say it this way:

- In Ephesus, the danger is cold orthodoxy.
- In Laodicea, the danger is lukewarm comfort.

- In Sardis, the danger is **the illusion of life**.

To everyone looking in from the outside,
Sardis seems fine.

No open heresy is mentioned.
No persecution.
No Jezebel.
No Balaam.
No synagogue of Satan.

Just… a name.

Beloved, sometimes what we fear most is not sin,
but loss of reputation.

We can be more concerned with how alive we *look*
than with whether we truly live before God.

We can maintain:

- the language,
- the Hebrew terms,
- the feast days,
- the schedule,
- the outward distinctives—

while inside, the altar fires are cold.

We still say “Yeshua,”
but we rarely speak *to* Him.

We still honor Torah in speech,
but we rarely tremble at His Word.

We still meet,
but we have no expectation of heaven’s interruption.

We have a name.
But do we have His breath?

“Wake up, and strengthen what remains…”

Listen to the mercy in the rebuke:

“*Be watchful, and strengthen the things which remain, that are ready to die,*
for I have not found your works perfect before My God.
Remember therefore how you have received and heard;
hold fast and repent.”
(Revelation 3:2–3)

Sardis is not yet a corpse.
It is a patient in critical condition.

“Be watchful,” He says.
Literally: **Wake up. Stay awake.**

Sardis the city was famous for sleeping at the wall—
twice in its history it was captured because its watchmen assumed
no one could climb its steep cliffs.
They dozed off.
The enemy did not.

The King uses that history as a parable of their present condition.

“You’re sleeping at the walls again,”
He says to the assembly.

“You assume you’re safe because of your name,
your heritage, your form.
You’ve stopped watching.”

But He does not say, “Give up. You’re done.”

He says:

- **Strengthen what remains.**
  There is something still alive—small, fragile, flickering.
  Fan it into flame.

- **Remember how you received and heard.**
  Remember the early days, when the Word pierced you,
  when the Spirit’s conviction was sharp,

when you did not hear sermons as content but as a summons.

- **Hold fast.**
  Don't let the original deposit slip out of your hands
  while you're busy polishing new decorations.

- **Repent.**
  Not simply from scandalous sin,
  but from the sin of pretending to be alive
  while tolerating the slow suffocation of your own soul.

This is not a call to try harder at the same thing.
It is a call to wake from self-deception.

There is a world of difference between:

- being a tired, weak believer who knows their need, and

- being a proud, hollow believer hiding behind reputation.

One Yeshua comforts.
The other He shakes.

"If you will not watch…"

"*Therefore if you will not watch,*
I will come upon you as a thief,
and you will not know what hour I will come upon you."
(Revelation 3:3)

There is a "coming" of Yeshua that is final and global.
But there are also **visitation moments** in history and in congregations
when He "comes" in judgment or removal.

Here, He warns Sardis:

"If you stay asleep,
I will come like a thief—
sudden, unexpected, unsent-for.
You will not see it coming."

The language echoes His words in the Gospels:

“If the master of the house had known what hour the thief was coming,
he would have watched…”

The point is not that Yeshua is a thief in nature,
but that for the **unwatchful**, His arrival feels like an ambush.

In other words:

- You thought you had more time.
- You thought you could drift a little longer.
- You thought your name would cover you.

Then one day the lampstand is removed.

The outward structure might still stand,
but the Presence—the sense of His nearness,
the freedom of His Spirit,
the sweetness of conviction—
is gone.

One of the scariest judgments God can give
is to let a congregation continue in its motions
and remove Himself from their midst.

Sardis is warned:
“Wake up before that happens.”

“You have a few names…”

Now comes a beam of hope in the midst of this heavy word:

“*You have a few names even in Sardis*
who have not defiled their garments;
and they shall walk with Me in white, for they are worthy.”
(Revelation 3:4)

In a city of many *names*,
He sees “a few names.”

Not the famous ones on the signs,
but the quiet ones in the pews.

Not the ones everyone talks about,
but the ones heaven honors.

They **have not defiled their garments.**

In a congregation that has largely slipped into dead formality,
there are some who still:

- keep a tender conscience,
- confess sin quickly,
- cling to Yeshua in secret prayer,
- obey the Word when no one is watching.

Maybe they do not have power to change the whole system.
Maybe they are overlooked, even patronized.

He sees them.

“They will walk with Me in white,
for they are worthy.”

Worthy?

Not because they earned salvation,
but because they refused to stain the robe
that His blood bought for them.

They did not let the spiritual deadness of the group
drag them into the grave.

A remnant.
Even in Sardis.

There is always a remnant.

“He who overcomes…”

The promise reaches beyond Sardis to the whole body:

"*He who overcomes shall be clothed in white garments,*
and I will not blot out his name from the Book of Life;
but I will confess his name before My Father and before His angels."
(Revelation 3:5)

Note the symmetry:

- Sardis has a **name** that it is alive.

- Yeshua promises to **confess the names** of the overcomers before the Father and the angels.

In other words:

"While you were busy managing reputation before men,
there were some among you
who cared more about their name before Me
than their name before people.

I will speak *their* names in heaven."

The Book of Life is a deeply Jewish image—
a heavenly ledger of those who truly belong to YHWH,
echoed in Psalm 69 and Daniel 12.

To have your name spoken there
is worth more than any platform, title, or religious brand on earth.

And white garments?

Earlier, He said a few had not defiled their garments.
Now He promises a full, radiant clothing for the overcomer—
symbol of purity, victory, resurrection.

In the end, what will matter is not:

"What was the name of your congregation?"
but
"Is your name written in His book?
And did you keep your garments?"

A word to Sardis hearts

This letter lands hard on those of us who:

- grew up in “religious” environments,
- know the language, the forms, the songs, the feasts,
- are known as “on fire” by others,
- and yet, if we are honest,
  sense that something deep inside is dangerously numb.

Sardis is not a call to throw away structure, liturgy, or traditions.
It is a call to **refuse to hide behind them.**

It is entirely possible to have:

- correct doctrine,
- visible passion,
- a Messianic identity,
- Scripture on your lips,

and yet…

- prayer replaced by performance,
- repentance replaced by image management,
- hunger for God replaced by hunger for being seen as godly.

“Wake up,” Yeshua says.

- Wake up from pretending.
- Wake up from living on memories of your early days with Him.
- Wake up from the lie that your reputation is your righteousness.

There is still something left to strengthen:

- maybe a faint ache for Him;
- maybe a Scripture that still pierces;
- maybe a longing you keep pushing down.

Don't smother it.
Strengthen it.

Remember how you first met Him—
when you were amazed that He would forgive you,
that He would speak to you,
that He would open Scripture to you.

Remember how the fear of YHWH made you wary of sin,
how His kindness made you quick to forgive others.

Return there.

Call

Beloved, let Sardis strip away our illusions.

Let us dare to ask:

- Am I more alive in other people's eyes than I am in God's?
- Do I care more about being known as "awake"
  than I care about truly waking up?
- Have I settled for forms that once held life,
  while resisting the fresh work of the Spirit?

If the answer stings,
then the mercy in this letter is for you:

- **Be watchful.**
  Ask Him to wake you up, even if it means shaking.

- **Strengthen what remains.**
  Feed the small flame: open the Word again;
  pray with honesty instead of performance;
  confess what you've been hiding.

- **Remember, hold fast, repent.**
  Truth you heard long ago is still true.
  Grip it again—
  not as a slogan, but as lifeline.

He who has the seven Spirits of God
 can breathe on a valley of very dry bones
 and raise an army.

He can breathe on Sardis.
 He can breathe on you.

May we be among the "few names"
 who keep their garments white in an age of religious sleepwalking.

May our name in heaven
 matter more to us
 than any name on earth.

"*He who has an ear,*
 let him hear what the Spirit says
 to the assemblies."

Beloved,

If Ephesus is the warning to the cold defender,
Smyrna the comfort to the bleeding faithful,
Pergamum the call out of compromise,
and Thyatira the rebuke of seductive “deeper things,”
Sardis the wake-up call to the spiritually comatose—

then **Philadelphia** is the gentle hand on the shoulder of the **small, faithful, weary flock.**

This is the King’s love letter to those who feel “too weak” to matter
and yet refuse to let go of His Name.

“He who has the key of David…”

“*And to the messenger of the assembly in Philadelphia write:*
These things says the Holy One, the True One,
He who has the key of David,
who opens and no one shuts,
and shuts and no one opens…”
(Revelation 3:7)

Here Yeshua stands before us not with sword or blazing rebuke,
but with **keys** in His hand.

- **The Holy One** – language soaked in Tanakh, the very title Israel used for YHWH.
- **The True One** – not just correct, but **reliable**, covenant-faithful.
- **The One with the key of David** – echo of Isaiah 22:22.

In Isaiah, the key of David is given to Eliakim,
a faithful steward over the royal house:

“*I will place on his shoulder the key of the house of David;*
he shall open, and none shall shut;
and he shall shut, and none shall open.”

Now the Son of David stands before His assembly and says:
“That’s Mine.”

He is the One who decides access:

- into the Kingdom,
- into the presence of the Father,
- into the purposes of God on earth.

No synagogue, no empire, no denomination,
no algorithm or gatekeeper decides your access.

He does.

That's the foundation of this whole letter:
before He talks about them,
He shows them Himself.

Because Philadelphia doesn't need a motivational speech.
They need to know whose hand is on the door.

"I know that you have little strength…"

"*I know your works.*
Behold, I have set before you an open door, which no one can shut,
for you have a little strength,
and have kept My word,
and have not denied My Name."
(Revelation 3:8)

Listen to the tenderness in this.

"I know your works."
He says that to every assembly—
but here, there is no "but I have this against you."

He sees three things:

1. **"You have little strength."**
   Not "no strength"—
   just not much.

   You're not large, not powerful,

not rich, not influential.

You don't shake cities;
you barely hold together a small community.

Your prayers feel small.
Your reach feels short.
Your resources feel thin.

2. **"You have kept My word."**
   That's covenant language.
   In a world that treats His commandments as optional,
   Philadelphia has clung to them.

   They didn't edit the Torah to fit Rome.
   They didn't edit the words of Yeshua to fit their comfort.
   They didn't turn commandments into suggestions.

3. **"You have not denied My Name."**
   Under pressure, when it would have been easier to say,
   "We're just another Jewish group,"
   or "We're not that serious,"
   they held on to Yeshua's identity:

   Son of David,
   Messiah of Israel,
   crucified and risen,
   Lord and coming King.

Not dazzling.
Not dramatic.
Just faithful.

And to such a people He says:

> "I have set before you an **open door** that no one can shut."

What is that door?

At minimum, it's:

- **Access** to the Father through the Son.

- **Opportunity** to bear witness in their city and beyond.

- **Entrance** into the purposes of God in history.

They have little strength,
but the door is not hinged on their power.
It is hinged on His key.

The world measures impact by numbers, platforms, wealth.
He measures it by **obedience with what you have.**

Philadelphia says, "We are small."
Yeshua responds, "My door is open."

"Those of the synagogue of Satan…"

"*Behold, I will make those of the synagogue of Satan*
who say that they are Jews and are not, but lie—
behold, I will make them come and bow down before your feet,
and they will learn that I have loved you."
(Revelation 3:9)

Again, we tread carefully here.

This is not a license to despise Jews.
Our King is Jewish; our faith is rooted in Israel's story.
The issue is not ethnicity; it is **spiritual posture**.

"Those who say they are Jews and are not, but lie"—
meaning:
they claim covenant identity,
but they oppose the very Messiah promised to their fathers.

They stand in the synagogue,
reciting Scriptures that point straight to Yeshua,
and yet slander those who bear His Name.

This happened to the first believers constantly:

- Sha'ul/Paul was beaten in synagogues.

- Jewish disciples were expelled for confessing Yeshua.

- There were Jews after the flesh
  and Jews according to the Spirit (true children of Abraham by faith).

In Philadelphia, this synagogue has aligned itself against the little flock.
They have the history, the scrolls, the respectability.
The disciples have… very little.

But Yeshua says something shocking:

“I will make them come and bow before your feet.”

Not to worship the believers,
but to **acknowledge**
that these humble, marginalized, Yeshua-loving people
are the ones truly standing in the Father’s favor.

“They will learn that **I have loved you.**”

Take that in.

There is coming a day
when those who mocked, sidelined, slandered,
or overlooked the true disciples
will see with their own eyes
that the favor of God rested on the ones they despised.

This is not a call to smugness.
It is a balm to the rejected heart.

He is telling them:

“You don’t have to vindicate yourselves.
I will do it.
In My time.
In My way.

Just keep My word.
Just hold My Name.”

“Because you have kept My word…”

"*Because you have kept My word about patient endurance,*
I also will keep you from the hour of trial
that is coming on the whole world,
to test those who dwell on the earth."
(Revelation 3:10)

There is mystery here,
but don't miss the heart:

They kept His word about **patient endurance**.
Not sprinting.
Not fireworks.
Endurance.

Staying with Him when nothing changes quickly.
Staying loyal when prayers seem unanswered.
Staying steady when others fall away.

And He replies with a promise:

"I will keep you in/through/from the hour of trial."

Whether one reads that as:

- protection in the midst of global shaking,
- preservation of faith under pressure,
- or some specific future deliverance—

the point is this:

The same hand that holds the key
will also hold His faithful ones
when the world is plunged into testing.

The "earth-dwellers" in Revelation
are those whose home is this age,
who cling to Babylon's systems.

A trial is coming to expose what they really are.

Philadelphia has already been tested in small ways
and found faithful.

He says,
"When the big shaking comes,
you will be Mine.
You will not be swept away with the rest."

This is not escapist fantasy;
it is **covenant faithfulness**.

The God who preserved Noah in the flood,
Israel in Goshen,
Daniel in Babylon,
will keep His Philadelphian remnant
in whatever hour of trial rolls across the earth.

"I am coming quickly. Hold fast…"

"*I am coming quickly.*
Hold fast what you have,
that no one may take your crown."
(Revelation 3:11)

The words "I am coming quickly"
hit different depending on where you stand.

To Sardis, asleep,
it is a warning: "Wake up, or I'll come like a thief."

To Philadelphia, faithful and small,
it is comfort: "You won't have to hold on forever."

"Hold fast what you have…"

What do they have?

- His word.
- His Name.
- An open door.
- Patient endurance.

Not much, in worldly terms.

Yet enough, in heaven's terms,
to receive a **crown**.

Note carefully:

He does not say,
"Go get a crown."
He says,
"Don't let anyone take the crown already yours."

Meaning:

- Your faithfulness thus far is not nothing.
- Your perseverance has substance.
- There is real reward already laid up—
  but it's possible to forfeit it
  by letting go at the end.

The enemy can't snatch Yeshua's hand from you.
But he will try to persuade you
to let go of Yeshua's hand yourself
through discouragement, compromise, or weariness.

The command is simple,
and fierce:

Hold.
Fast.
What.
You.
Have.

Pillar, temple, city, name

Listen to the cascade of promises at the end:

"*He who overcomes,*
I will make him a pillar in the temple of My God,

and he shall go out no more.
And I will write on him the Name of My God,
and the name of the city of My God,
the New Jerusalem which comes down out of heaven from My God,
and My new Name."
(Revelation 3:12)

Four images tumble over one another.

1. **A pillar in the temple.**
   Philadelphia sat in an earthquake region.
   Buildings shook.
   People fled.
   Stability was fragile.

   To such a city Yeshua says:
   "I will make you a **pillar**—
   not a loose stone,
   not a temporary support,
   but a permanent column in the dwelling place of God."

   "He shall go out no more."
   No more fleeing.
   No more exile.
   No more being pushed to the margins.

   The one who was barely tolerated on earth
   becomes a permanent fixture in the courts of heaven.

2. **The Name of My God.**
   In the priestly blessing,
   YHWH says, "I will put My Name on them."
   (Numbers 6:27)

   To bear His Name is to carry His ownership,
   His protection, His identity.

   The world may label you "fanatic,"
   "cult," "legalist," "irrelevant."
   He writes on you: **Mine.**

3. **The name of the city: New Jerusalem.**
   Not old, contested Jerusalem—
   besieged by empires, divided by factions—
   but the **New** Jerusalem,

descending from heaven in glory.

That city is the Bride,
the consummated people of God.

He is saying:
“Your citizenship is not in Rome or in this age.
It is in the city that is coming.
You belong to the future I am bringing,
not the empire that is passing away.”

4. **My new Name.**
   There is an intimacy here beyond words.

   A name can be known publicly;
   a **new** name hints at a depth of relationship
   that the world never fully sees.

   The One who is Faithful and True,
   who will ride in power,
   has a name “that no one knows but Himself” (Rev 19:12).

   And yet here He says:
   “I will write My new Name on the one who overcomes.”

   This is covenant at its deepest—
   shared identity, shared destiny,
   shared life.

The small, weak, obscure Philadelphian believer
is promised nothing less than:

- a permanent place in God’s dwelling,
- God’s own Name upon them,
- the identity of the New Jerusalem,
- and the imprint of Messiah’s own new Name.

All for what?

For holding on
when it would have been easy to let go.

A word to Philadelphia hearts

This letter is a balm to every believer who feels:

- overmatched,
- under-resourced,
- outnumbered,
- unseen.

If you look at your life and think:

"I'm not Ephesus with my theological might,
not Pergamum with my heroic martyr story,
not some vast movement—
I'm just trying to keep His word,
cling to His Name,
and not give up."

Then Philadelphia is your reflection.

He does not scold you for your smallness.
He honors you for your **faithfulness.**

He does not say,
"When you grow, I'll open a door."
He says,
"Because you kept My word with little strength,
I've already opened one."

So:

- Do not despise your "little strength."
- Do not measure your worth by your size.

- Do not throw away your confidence because you are not impressive by worldly standards.

Heaven is writing your story in very different ink.

Call

Beloved, let the word to Philadelphia sink in.

Where you feel worn down,
take courage:
the Key of David is in the hands of the One who loves you.

Where you feel small,
remember:
a little strength, used in faithfulness,
is weightier than great strength used in compromise.

Ask Him:

- to help you **keep His word** when it would be easier to bend it,
- to help you **not deny His Name** when silence would be safer,
- to help you **hold fast** what you have
  until He comes.

And lift your eyes beyond your present street, your present room,
to that promised horizon:

an open door that no one can shut,
a crown no one can steal,
a pillar's place in a temple that never falls,
a city that cannot be shaken,
and a Name written on you
by the hand that was pierced for you.

"He who has an ear,
let him hear what the Spirit says
to the assemblies."

Beloved,

If Ephesus warns the defender whose love has cooled,
Smyrna comforts the suffering who feel forgotten,
Pergamum confronts the compromiser who wants both altars,
Thyatira calls out the loving assembly that tolerates poison,
and Sardis shakes the church content with a reputation of life—

then **Laodicea** is the mirror we least want to look into:

the assembly that has become **comfortable, self-satisfied, and spiritually dull**
while still speaking the Name of Messiah.

This is not a letter to pagans.
It is a letter to a congregation.

"The Amen, the faithful and true Witness…"

"*And to the messenger of the assembly in Laodicea write:*
These things says the Amen, the faithful and true Witness,
the Beginning of the creation of God:"
(Revelation 3:14)

Listen to how Yeshua introduces Himself.

- **The Amen** – the "so be it," the seal on God's promises. He is not one opinion among many; He is the final word.

- **The faithful and true Witness** – in a world full of spin and self-deception, He is the One who will not flatter us, lie to us, or misread us.

- **The Beginning (archē) of the creation of God** – not a created being, but the Source, the Head, the One through whom all things were made.

In other words:
"You can argue with each other about your condition,
but I am the One whose evaluation is reality.
I was there before your wealth.
I will be there after your city crumbles."

Before He exposes Laodicea,
He grounds them in who He is:

Final. Faithful. True. First.

This is the One who now speaks.

“You are neither cold nor hot…”

“*I know your works,*
that you are neither cold nor hot.
I wish you were cold or hot.
So then, because you are lukewarm, and neither cold nor hot,
I am about to spit you out of My mouth.”
(Revelation 3:15–16)

Laodicea was famous for its water.

Nearby Hierapolis had hot springs—healing, steaming, soothing.
Colossae had cold, refreshing mountain water.

Laodicea had an aqueduct.
By the time the water arrived, it was **tepid**:
not hot enough to heal,
not cold enough to refresh,
just… lukewarm, with a mineral tang that made new visitors gag.

Yeshua takes what they know in their bodies
and uses it for their souls:

“You are like your water.
Not burning.
Not refreshing.
Just comfortably in the middle,
room-temperature religion.”

He is not saying,
“I wish you hated Me.”
He is saying:

“I can work with hearts that are openly cold—
lost and know it.

I can work with hearts that are burning hot—
in love and know it.

But this… this safe, moderate, painless, self-pleasing religion—
makes Me sick."

Lukewarm means:

- not hostile enough to repent,
- not passionate enough to obey,
- just "nice."

No cost.
No urgency.
No ache for His presence.
No trembling at His Word.

Just a vague sense that "we're doing fine."

And He says,
"It turns My stomach."

We are used to thinking of Yeshua being "sickened" by pagans,
idolaters, atheists.

Here His nausea is pointed at a **church**.

"You say… but you do not know…"

Here is the core of Laodicea's tragedy:

"*Because you say, 'I am rich, have become wealthy, and have need of nothing'—*
and do not know that you are wretched, miserable, poor, blind, and naked."
(Revelation 3:17)

Circle this in your mind: **"you say"** and **"you do not know."**

Their problem is not that they lack money.
Their problem is that their money has lied to them.

They live in a triad of pride:

- **“I am rich.”**
- **“I have become wealthy.”** (Look what we’ve built.)
- **“I have need of nothing.”** (I’m doing fine.)

Heaven answers with a different triad:

- **“You are wretched and miserable.”** (Your condition is pitiful.)
- **“You are poor.”** (Spiritually bankrupt.)
- **“You are blind and naked.”** (You don’t see your state, and you lack covering.)

Remember Smyrna?

Smyrna was physically poor, but Yeshua said,
“*You are rich.*”

Laodicea is physically rich, but He says,
“*You are poor.*”

Smyrna knows its weakness;
Laodicea is drunk on its strength.

Beloved, this is where Western, comfortable, religious culture should tremble.

When we say:

“I know I’m not perfect,
but overall I’m doing pretty well.
We have decent teaching.
We have some growth.
We’re not like those other lukewarm places.”

We may be far closer to Laodicea than we dare admit.

He is not impressed by:

- our buildings,
- our equipment,

- our bank accounts,
- our online presence,
- our sense that “we’ve figured it out.”

He is asking one thing:
Do you know how much you need Me?

Because Laodicea’s root sin is **self-sufficiency**.

“I have need of nothing.”

That sentence is the opposite of “Blessed are the poor in spirit.”

“I counsel you to buy from Me…”

Into that arrogant self-reliance, Yeshua speaks a shocking offer:

“*I counsel you to buy from Me gold refined in the fire,*
that you may be rich;
and white garments, that you may be clothed,
that the shame of your nakedness may not be revealed;
and eye salve to anoint your eyes,
that you may see.”
(Revelation 3:18)

Look at the three things this *banking, textile, medical* city was proud of:

- **Banking and wealth** – strong financial institutions.
- **Black wool textiles** – high-end garments.
- **Eye-salve** – famous medical school produced treatments for eye disease.

Yeshua takes all three—and flips them.

1. **“Gold refined in the fire.”**
   You have vaults full of coins, Laodicea.
   You are rich in the economies of this age.
   But your faith is cheap metal.

Come to Me for gold that has passed through fire:
tested trust, costly obedience,
the wealth of a life tried and proven in suffering and surrender.

That wealth survives when economies crash.

2. **“White garments.”**
   You boast in black wool—
   soft, luxurious, eye-catching.

   But in My sight you are naked.

   I offer you white garments:
   purity, righteousness, clean robes
   washed in the blood of the Lamb.

   Clothing that covers shame, not just impresses neighbors.

3. **“Eye salve.”**
   You sell medicine for blind eyes,
   but you cannot see.

   I will give you a different salve:
   the Spirit’s conviction,
   the opening of spiritual sight,
   the ability to see yourself, your sin, your condition,
   and My glory, My beauty, My truth.

Do you notice the verb?

“I **counsel** you to buy from Me…”

He does not force them.
He does not say, “I decree.”
He says, “I advise you.”

This is the King stooping down to a deluded people and saying:

“You’re not as okay as you think.
Come do business with Me.
Trade your illusions for reality.”

“Those I love, I rebuke and discipline…”

If this letter ended at “I will spit you out,”
we might despair.

But listen:

“*As many as I love, I rebuke and chasten.*
Therefore be zealous and repent.”
(Revelation 3:19)

“As many as I love…”

Laodicea is not hated.
Laodicea is loved.

Loved enough to be told the truth.
Loved enough to be disciplined.
Loved enough to be shaken.

We have a strange, modern idea that
if God loves us, He will only comfort and affirm.

But Scripture says:

- “Whom the Lord loves He disciplines.”

- A Father who does not correct is not loving but negligent.

Yeshua looks at a church that makes Him nauseous
and says, “I love you enough to rebuke you.”

If His words sting,
they are meant to heal.

“Be zealous and repent…”

Zealous.

The opposite of lukewarm.
Full of heat, earnestness, urgency.

Repent.

Not tweak.
Not adjust.
Repent.

Change mind.
Change direction.
Change trust.
Change habits.

Not tomorrow.
Now.

Laodicea's remedy is not more balance.
It is **holy urgency**.

"Behold, I stand at the door and knock…"

This is one of the most misquoted verses in the Bible—
often used as an evangelism slogan to unbelievers.

But in context, Yeshua says this to a **church**:

"*Behold, I stand at the door and knock.*
If anyone hears My voice and opens the door,
I will come in to him and dine with him, and he with Me."
(Revelation 3:20)

Let that sink in:

The King of the assembly is **outside** the door of the assembly.

They are having meetings,
but He is not inside.

They are singing,
but He is not enthroned.

They are planning,
but He is not consulted.

He is outside,
knocking.

Not ramming the door.
Knocking.

“If *anyone* hears My voice…”

This is no longer an appeal to just “the leadership.”
This is to the individual heart within the group.

You might be in a Laodicean environment,
but Yeshua is still at the door of **your** heart.

“If anyone…”

The smallest, most overlooked believer in that assembly
can open a door that the whole system has shut in His face.

“…and opens the door,
I will come in… and dine with him.”

In biblical thought, to share a meal is to share covenant.

He is saying:

“I will restore intimacy,
fellowship,
friendship.

You may be sitting in a lukewarm church,
but your table with Me can be hot with love.”

Notice: He does not promise a quick fix to the whole structure.
He promises Himself to the one who opens.

“To him who overcomes…”

And then, as with every letter, comes the breathtaking promise:

“*To him who overcomes*
I will grant to sit with Me on My throne,
as I also overcame and sat down with My Father on His throne.”
(Revelation 3:21)

Laodicea is the lowest spiritual point of the seven,
and yet receives one of the **highest promises**.

To the rich, self-satisfied, lukewarm church
He offers not crumbs,
but a throne.

Not because their state is acceptable,
but because His mercy is outrageous.

The One who overcame—

- resisted temptation,
- bore the cross,
- conquered death—

says to those who will overcome their lukewarmness:

“You will share My reign.”

Think of the irony:

- The church that thought it reigned already
  (we’re rich, we have need of nothing),
  in reality is poor, blind, naked.
- The believer who recognizes their poverty,
  buys from Him gold, garments, and sight,
  opens the door, repents with zeal—

that one is given a seat beside the King.

He shares His throne
with former Laodiceans.

Only a God of staggering grace
would say such a thing.

A word to Laodicean hearts

This letter is not mainly for “those churches over there.”
It is for us—

especially those of us in comfortable places
with some truth, some structure, some theology,
and far too much self-confidence.

We must ask, painfully, honestly:

- Have I mistaken material stability for spiritual health?
- Do I talk more about “what I’ve learned” than about the One I love?
- Do I feel my need of Yeshua daily…
  or mostly when things go wrong?
- Do I tolerate a dullness in worship, prayer, repentance,
  because “at least we’re not like so-and-so”?
- When was the last time His Word actually broke me
  instead of just interesting me?

If the Spirit puts His finger on Laodicean streaks in us,
that is mercy, not condemnation.

It means He is still knocking.

Call

Beloved, hear the voice of the Amen to Laodicea:

You are more needy than you think.
You are more loved than you know.

So:

- **Come buy gold from Him.**
  Choose costly obedience over cheap comfort.
  Let Him refine you in the fire of surrendered choices.
- **Put on white garments.**
  Lay down the garments of performance, fashion, spiritual branding.
  Let Him clothe you in righteousness, humility, purity.

- **Receive eye salve.**
  Ask the Spirit to show you your true state—
  without flattery, without fear—
  and to show you the beauty of Messiah again.

- **Be zealous and repent.**
  Don’t drift. Don’t delay.
  Let the embers of your heart be stirred into flame.

- **Open the door.**
  In the middle of whatever community you’re in,
  say: “Yeshua, come in.
  I don’t want a life of polite religion with You outside.
  I want You at my table, in my conversations, in my secret places.”

The One whose mouth once said, “I will spit you out,”
now says, “I want to dine with you,”
and “I want you on My throne.”

“He who has an ear,
let him hear what the Spirit says
to the assemblies.”

Final Sections

Conclusion

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Conclusion

This study has sought to examine the Book of Revelation through a structured and historically attentive reading that situates the text within the broader scriptural and theological traditions from which it emerges. Rather than approaching Revelation as an isolated or purely speculative apocalypse, the preceding chapters have treated it as a coherent literary and theological work shaped by the symbolic language, covenantal framework, and prophetic imagination of the Hebrew Scriptures. Read in this light, Revelation appears less as an opaque or chaotic composition and more as a deliberate and internally consistent testimony concerning divine sovereignty, judgment, and restoration.

The chronological analysis undertaken in Part I has argued that the book displays a discernible literary progression, while also incorporating parenthetical visions that clarify its theological and narrative movement. This reading challenges approaches that treat Revelation as either wholly cyclical or purely sequential, proposing instead a structured unfolding that integrates recapitulation with forward development. The dialogued reading further demonstrated that Revelation's multiple voices—heavenly proclamations, prophetic declarations, liturgical responses, and narrative description—function together as a unified rhetorical and theological witness rather than as disconnected or competing perspectives.

Part II situated Revelation within its historical and literary contexts, emphasizing its continuity with earlier prophetic traditions and its engagement with the political and religious realities of the late first-century Mediterranean world. The imagery of empire, worship, resistance, and perseverance reflects not only inherited symbolic conventions but also the lived experiences of early assemblies navigating imperial power and internal tension. At the same time, the study has argued that Revelation's message is not confined to its immediate historical setting; its theological claims and symbolic framework extend beyond their original context and invite ongoing interpretation.

Part III explored the theological and spiritual dimensions of the text, considering how Revelation articulates a vision of divine kingship, communal endurance, and eschatological hope. Central to this vision is the portrayal of the Lamb, whose authority structures the narrative and whose role integrates themes of sacrifice, judgment, and restoration. The study has suggested that Revelation's primary concern lies not in providing a detailed predictive schema but in shaping the theological imagination of its readers, calling them to sustained fidelity amid uncertainty.

Taken together, these approaches indicate that Revelation functions as both a theological synthesis and a pastoral exhortation. Its symbolic density resists reduction to a single interpretive framework, yet its overarching claims remain clear: history unfolds under divine sovereignty; injustice is neither final nor normative; and faithful endurance is integral to communal identity. While debates concerning chronology, symbolism, and historical referents will undoubtedly continue, the evidence presented here supports the conclusion that

Revelation’s coherence lies in its theological vision rather than in any singular interpretive system.

In closing, Revelation may best be understood as a work that integrates literary artistry, theological reflection, and pastoral concern. Its enduring significance lies not only in its eschatological claims but also in its capacity to frame historical experience within a broader narrative of divine purpose. Approached with methodological care and contextual awareness, the text remains a substantial and meaningful subject of theological inquiry.

Appendix

Appendix A — Structural Outline of Revelation

The following outline reflects the structural reading adopted in this study. It follows the organizing framework suggested in Revelation 1:19 and incorporates internal literary transitions observed throughout the text. This structure recognizes both sequential development and explanatory interludes within the narrative.

A. The Things You Have Seen (1:1–20)
Prologue; Yochanan on Patmos; vision of the Son of Man among the lampstands.

B. The Things Which Are (2:1–3:22)
The seven messages to the assemblies: Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea.

C. The Things Which Shall Be After These (4:1–22:21)

1. The heavenly throne room and sealed scroll (4–5)
2. The seven seals (6–8:1)
3. The seven trumpets (8:2–11:19)
4. Parenthetical visions: woman, dragon, and beasts (12–14)
5. The seven bowls (15–16)
6. Babylon and its fall (17–18)
7. The appearing of the Messiah and final victory (19)
8. The millennium and final judgment (20)
9. The new creation and concluding exhortations (21–22)

Appendix B — Chronological Correlation Table

The following table summarizes key thematic correspondences between Revelation and earlier scriptural traditions frequently referenced throughout this study.

Revelation Section	Primary Theme	Parallel Motifs in Hebrew Scriptures
Rev 1	Vision of Son of Man	Daniel 7; Ezekiel 1
Rev 2–3	Covenant exhortation	Prophetic oracles to Israel
Rev 4–5	Heavenly throne imagery	Isaiah 6; Ezekiel 1
Rev 6	Seals and judgment sequence	Zechariah 1; Ezekiel 14
Rev 7	Sealing and remnant motif	Ezekiel 9
Rev 8–9	Trumpets and plagues	Exodus traditions
Rev 10–11	Prophetic witness imagery	Zechariah 4
Rev 12–13	Cosmic conflict	Genesis 3; Daniel 7
Rev 14	Harvest and judgment	Joel 3
Rev 15–16	Completion of wrath	Exodus; prophetic judgments
Rev 17–18	Babylon tradition	Isaiah 13–14; Jeremiah 50–51
Rev 19	Divine warrior imagery	Isaiah 63
Rev 20	Final judgment themes	Daniel 12
Rev 21–22	New creation imagery	Isaiah 65–66; Ezekiel 47

Appendix C — Terminological and Methodological Notes

1. “Unveiling” (ἀποκάλυψις)
The term signifies disclosure rather than concealment. Revelation presents itself as clarification rather than obscurity.

2. Symbolic Language
Imagery throughout Revelation reflects established prophetic conventions rather than novel invention. Its symbolism operates analogically rather than cryptographically.

3. “Tribulation” and “Wrath”
This study distinguishes between affliction experienced by the faithful within history and divine judgment directed toward systemic injustice.

4. Methodological Approach
The interpretive framework employed throughout integrates:

• literary analysis of narrative progression
• historical contextualization within late antiquity
• intertextual reading alongside Hebrew prophetic traditions
• theological reflection grounded in covenantal themes

This synthesis seeks balance between speculative futurism, reductionist historicism, and purely symbolic readings.

Appendix D — Areas for Further Study

Future research may expand upon:

• comparative manuscript traditions and textual variants
• reception history across Jewish and Christian interpretive traditions
• liturgical and communal uses of Revelation
• philosophical implications of apocalyptic temporality

Final Note

These materials are provided as reference tools rather than interpretive conclusions. Their purpose is to clarify the structural and methodological foundations underlying the preceding study and to support continued scholarly engagement with the text.

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